Oeconomica Sacra:

OR A

Paræneticall Diſcourſe

OF

MARRIAGE:

Together with ſome

PARTICULAR REMARKS

ON THE

Marriage

OF

ISAAC and *REBECCA.*

Felices ter & amplius,
Quos irrupta tenet copula; nec malis
Divulſus querimoniis
Suprema citius ſolvit amor die.

Horace.

LONDON,
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BRITISH MUSEUM

TO THE

Right Honourable

JAMES

Earl of *Salisbury*,

VISCOUNT *CRANEBURN*,

Baron *Cæcill* of *Eſſenden*.

May it pleaſe your Lordſhip;

THe Doctrine of Vitality and Vegetation, as it is the Act of an Omnipotent God, ſo 'tis a ſtu-

pendious Myſtery to Man: And as the Divine Inſtitution, and Legitimacy in proſecuting the Succeſſion of natural Cauſes, and propagation of Corporeal Beings, was a clear Indication of Divine goodneſs, and a publick *Manifeſto* to indulge Mankind in Conjugal embraces; as Antecedents to thoſe wiſe and honourable purpoſes, for which Marriage was ordained; ſo the Pravity and Corruption of the humane Nature, is viſible in thoſe notorious deviations from the Primitive Sanction: And the eager purſuite of

unlaw

unlawful and destructive pleasures doth wholly invert the appointed Decorum; and this violence of appetite continuing, the mind is dealt withall, and prepared to an Assent, and reason proselyted to the dictates of passion.

The fatal effects of Fornication and Adulteries, are too plainly apparent in destroying bodily health; the ruine of Families and Kingdoms, the debauching the generality of Mankind, the Production of a miserable and obscure Progeny, the Atarchy and Confusion in Government, the loss of

Property in the World, the want of Education and Protection of Parents, the Abolition of Religion and Devotion; and in short, the Destruction of the Creation: all which are sufficient Punishments in themselves. Did I say Punishments? I must only call them Sufferings, Proæmial to Eternal Torments.

How will the wiser Heathen condemn such beastial and irrational Practices! they valued themselves highly, in hopes of their *Elysium*, and Life to come, and disdained the Commission of any thing incongruous

grious to such expectations. The Holy Resolution of *Seneca* stands upon record; *Faciam omnia tanquam Deus videret*: And hence the Philosopher so much preferred his contemplative, before his practick felicity; and the Poet *Claudian* tells us, That Nature, meaning the God of Nature, assigns happiness to all men. *Aristotle.*

——*Natura Beatis,*
Omnibus esse dedit, si quis cognoverit uti.

Now who can be so foolish, and act *Antipodes* to his own Reason; as to degenerate

generate into Sensuality and uncleanness, which inevitably pulls on Everlasting Misery? Whereas nothing can more advance the humane Nature to its primitive Dignity and Happiness, than Obedience to the Supream Law-giver; and nothing can gratifie the Senses of a thinking man, but what is licenc't by the bounty of Heaven.

God having thus admirably consulted the good of Mankind, who would not accept of such Gracious Invitations, when Conjugal Enjoyments are not only lawful, but indulged,

and

and man made an Inſtrument to propagate Poſterity, and conferr a Religious Education to his Children, preſerve Honour and Honeſty, Peace, and Concord, good Government and decorum in the World, and all thoſe *Placentia's* and Contents of Marriage, are but prælibations of celeſtial Joys hereafter.

And your Lordſhips early condeſcenſion to the Matrimonial Obligation, hath encouraged this Dedication; that as your Honour is a Noble Advocate for Marriage, ſo I have great hopes to preſume, that your Lordſhip

ship will protect this piece against the licentious humour of a depraved Age; when Marriage is decry'd, as a restraint upon Liberty, and the beaten path of our wiser Ancestors utterly exploded.

Your Honour's

Most Humble, and Faithfully Devoted Servant,

E Museo meo Londini, die Maii, 25. 1685.

J. P.

THE

THE PREFACE TO THE READER.

THE French *first introduced the solemnity of a Preface, and others as well as they have abused it to a great deal of Vanity; and out of pretended modesty have largely decry'd their own Works, and*

the

the Imperfection of their pieces: Yet after all, to publish them to the World, is no better than to adventure upon a Crime, against open Conviction and Acknowledgment.

I would not be here misconstrued, but submit to the favourable censure of the Judicious; and shall have as low a respect for my own Works as any man.

And as this Treatise was occasioned by my accidental reading the twenty fourth Chapter of Genesis, and composed for my private Recreation at vacant hours (but by the importunity of some Friends now made publick) so 'tis recommended to

your

your vacant time and leisure to peruse it; and if it give you but a small diversion, and a little benefit, consider, that even that time which was bestowed on reading of it, might have been worse spent.

OF

ERRATA.

Page 64. line 19. for Imperial read Empyrean.

OF

Marriage.

IT is a Maxim in Nature to affect Happineſs and Society, and to aim at Improvement and Benefit; this was at firſt declared by the God of Nature, *It is not good for man to be alone*; and hath ſince been practiſed by mankind as the *ſine quâ non*, without which the Species could not be preſerved; becauſe the allwiſe God having inveſted the humane Nature with a *Potentia*, and Organical helps for generation; and alſo given thoſe reſpective Productions an inherent faculty of life and vegetation, he was not further pleaſed to propagate mankind by Creation, as he did the Angels, but even in the perfecting their firſt Species; he was not pleaſed to Create,

Natura ſemper in meliorem tendit.

but form the Woman *ex materia præexistente*, of the Rib of *Adam*; which also implies, that as there was an Identity of *Materia prima*, for constituting Organical Bodies, so there is also an innate and natural affection and sympathy reciprocal: Now it pleased God to tye these two pieces of Nature together, by the sacred bonds and Sacramental Ordinance of *Matrimony*, whereby God did not only supply *Adam* with a meet help for Propagation, but also superadded the Comfort and enjoyment of Society, the Woman resembling the Man in nature, shape, body and mind, and there being nothing wanting to *Adam* for the Consummation of his Happiness but a Wife, he was made Lord over the Creatures, Heir of the World, and seated in Paradise; and God providing him a fit Companion, hath abundantly supplyed what he wanted; and man ever since retains such Principles and Inclinations suitable to the Institution of Nature, which by Philosophers is styled, previous Disposition

sitions or Aptitudes in matter to attain and seek after; which brings us to discourse of *Marriage*, which God Instituted for his own Glory, the good of Mankind, and benefit of Posterity.

Marriage being the subject of which we are to treat, we will first consider it in its *Institution*, and secondly in its *Effects*. And,

A priori.

First, Its *Appointment* is Divine. After God had said, *It is not good for man to be alone*; it follows, *Let us make a meet help for him*; for man is by nature a sociable Creature, and desirous of Company, as a learned Commentator on the place tells us. An individual makes no Society, neither is serviceable to its Species; therefore God gave man a Wife, as another self, of the same Species and Figure with himself; than which nothing could be so meet an help, both for Society and Propagation of Issue, which was absolutely necessary for the preservation of Mankind. And in the second Chapter of *Genesis* we have an account of the Womans formation,

Ἰῶον πολιτικὸν.

Nec jucundum individuo, nec utile speciei. Piscator in loc.

Tanquam alter ipse specie & formâ conveniens. Rivet in loc.

that she was formed of the Rib of *Adam*, and presented to him, and thereupon she becomes *aliquid ipsius*, something of him, if not *alter idem*, another same, which the Schoolmen declare for; that she being formed out of a Rib, there was both Flesh and Nerves, which makes her an *alter ipse*: And she being after the similitude of man, he might the more affect and approve of her; for humane Nature is taken with similes, and we are pleased with the reflex of our selves, and like *Narcissus* even dote upon identical dilations: the sacred Phrase runs thus, *God created man male and female.* There being then an indentity of constituted matter, that the love of Society and Conjugal affections might be homogenial and reciprocal: Whereas if God had given him a Friend only, the Society had been deficient, neither could the Species be preserved without a Genus: but the Ordination of God, and current of Nature have made them individually one, God presented her to man as a second self.

Deus creavit hominem marem & feminam. Vulg. lat.

Matrimonium humano generi immortalitatem tribuit. Nevisanus.

Nature

Nature and Religion, Law and Policy ſtrictly oblige them to this ſacred Oeconomy: This was viſible in *Adam*'s Apprehenſion and Approbation of it, as we read 23, and 24 verſes; *This is now bone of my bone, and* Gen. 2. *fleſh of my fleſh:* And in the 24 verſe 23, 24. we have the conſequents of this noble and ſacred Inſtitution; *Therefore ſhall a man leave Father and Mother, and cleave to his Wife, and they two ſhall be one fleſh:* That is not, as one obſerves, ſpoken of fleſhly Luſting, but out of Conjugal Affections and Love to his Wife, who reſembles the two branches in *Ezekiels* hand; encloſed in one bark, and cloſing together make but one fleſh, as being a Society of the moſt endeared Amity and Friendſhip. *Solomon* ſpeaks thus, *Be thou raviſht always in her Love:* in the Original it is, *Erre thou always in her love; velut extra ſis ut rerum aliarum obliviſcare*; which ſignifies a very earneſt affection, and a reſpect immeaſurable: And our Bleſſed Saviour himſelf, when he lived on earth, was pleaſed to honour Marriage with his perſonal

Non loquitur de carnis libidine, ſed affectu conjugali. Paulus Fagius, *in loc.*

Matrimonii ſymbolum. Ezek. 24. 26. Micah 7. 5. Prov. 5. 19.

attendance; and to put the greater accent and honour on so sacred a Solemnity, was further pleased, to the admiration of all Spectators, to work his first Miracle thereat, by turning Water into Wine; which tacitly implies that Marriage brings honour and perfection to the humane nature, which was shaddowed out by the melioration of water, and was a clear signification and approbation of those lawful delights and entertainments, which were suitable and proper to the occasion: this Nuptial tye is Recorded in Heaven, Solemnized on Earth, and Confirmed by the mutual gages of two united individuals. This Love is the Harmony, the Complexion, Genius, and very Soul of Nature; this true Friendship is the Zodiack wherein the Sun of Truth, Constancy and hearty Affections, interchangeably compleat the whole circle of motion and influence; and is the Guardian and tutelar Angel of Society, to which *Quarles* alludes in his description of Conjugal Love.

Felix necessitas quæ ad meliora tendit.

Nil habet natura melius quam ut possis, neque præstantius quam ut velis servare plures. Cicero.

They

They were so one, that none could (justly say,
Which of them rul'd, or whether did (obey;
He rul'd, because she would obey, yet (she
In so obeying rul'd as well as he.

And as it was instituted for Gods glory, and preservation of Mankind, so to preserve inviolate the Laws of God, by avoiding and preventing Fornication, which is forbidden by God in several places of Scripture. Exod. 10. 14. Mark 10. 19. Heb. 13. 3.

We can still describe and represent the primitive rectitude of humane Nature, though the fall hath maimed our perfection, and impaired those glorious Ideas we had at first, and dispos'd us to sin, and deviations: At first the action of sense was appointed to touch the affection, and so present it primarily to the Understanding, by whose conduct the Passions were subordinate and subject to its inclinations, and as its Deputies in the administrati-

on of such Duties and Performances, for the Benefit, Service and Happiness of the humane Nature; which Understanding in the Soul is called an Intellectual Lamp, which God placed for the admirable government of his Creature; and the School-men call it *Lumen Naturæ*, the Light of Nature, which St. *Chrysostome* calls Νομὸς φυσικὸς, and tells us, that 'tis a radical and fundamental knowledge planted in the being of Man, budding and blossoming in his first Principles, flourishing and bringing forth fruit, spreading it self into all the fair and goodly branches of Morality, under whose shaddow the Soul takes great delight: And tells us further, that it grows spontaneously, shines out chearfully and pleasantly; 'tis so visible, that the infant age of the World could spell it out, and read it without a Teacher before *Moses* was born, or *Aaron* wore his Golden Bells; before there was a Prophet or Judge in *Israel*; and so the learned *Grotius* describes it: The Law of Nature (sayes he) is a

St. *Chrys.* 13 Orat.

stream-

streaming out of glorious Light, powerfully discovering such a deformity in some evil, as that an intellectual Eye must needs abhor it; and such a commanding Beauty in some good, as that a rational being must needs be enamoured with it, and so plainly shewing that God stampt and sealed the one with his Command, and branded the other with his dislike; to which *Plutarch* very excellently alludes, ὁ Νόμος, ὡς ἐν Βιβλίοις. This Royal Law of Nature, sayes he, was never shut up in a paper Prison, was never confined and limited to any outward surface, but was bravely situated in the Center of a rational being, alwayes keeping the Soul Company, for its protection and direction; ruling all its Subjects (all obedient actions) with a Golden Scepter, and crushing to pieces its Enemies, that's all rebellious and evil actions. And *Plato* tells us, that this Law is founded in Nature, for the maintaining, ennobling, and the perfecting of Nature. But *Tully* draws a most lively portraicture of the

Jus Naturale, est dictatum, rectæ Rationis indicans, actui alicui, ex ejus convenientia & disconvenientia cum ipsa Natura Rationali, inesse moralem turpitudinem aut necessitatem moralem, & consequenter ab authore naturæ ipso Deo, talem actum aut vetari, aut præcipi. Grotius de jure Natu.

Est quidem vera lex recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocem ad officium jubendo, vetando, fraude deterreat, quæ tamen probos, neque frustra jubet aut vetat, nec improbos jubendo, aut vetando movet; Hinc legi nec prorogari fas

Law of Nature: The Law of Reason, sayes he, is a beautiful Law, a Law of a pure Complexion and Natural colour, of a vast Extent and diffusion; its colour and beauty cannot fade, it encourages men in Obedience with a smile, it chides them and frowns them out of wickedness; good men hear the whisperings of its pleasant voice, and observe the least glance of its lovely eye; but wicked men sometimes will not hear it when it comes to them in Thunder, nor take the least notice of it, though it flash out in Lightning; none must enlarge nor diminish this Law, neither can the malice of men totally deface its Beauty, neither Prince nor People, Angels nor Men can absolve you from it; this Law never paints its

est, neque derogari ex hac aliquid licet, neque tota abrogari potest; nec vero aut per Senatum, aut per populum solvi hac lege possimus; neque est quærendus explanator, aut interpres ejus alius, non erat alia Roma, *alia* Athenis, *alia nunc, alia posthac, sed & omnes gentes omni tempore una Lex & sempiterna, & immutabilis continebit, unusque erit quasi communis Magister & Legislator omnium Deus, ille legis hujus inventor, disceptator, lator, cui qui non parebit, ipse se fugiet, & naturam hominis aspernabitur.*

face,

face, nor change its colour; it does not put on one aſpect at *Athens*, and another at *Rome*, but looks upon all Nations and Perſons with an impartial eye; it ſhines upon all Ages, and Times, and Conditions with a perpetual Light; there is but one Law-giver, he contrived and commanded it, and none can be exempted from it, unleſs he be baniſht from his own Eſſence, and excommunicated from humane nature. And St. *Auſtin* in his Confeſſions: Thy Law, ſayes he, is written in our hearts, which no Iniquity can blot out. And the wiſer Heathen braved it out in admirable expreſſions; That Beauty and Goodneſs was a ſufficient reward and compenſation, that the very turpitude of evil actions is Puniſhment enough in it ſelf: And what an high pitch of greatneſs did *Plato* attain to, when he calls Laws that were made by man, to preſerve Juſtice, and Puniſh Vice, but *Hominum infirmiorum commenta*, a remembrance for weak men, to keep them virtuous. And *Seneca* divinely

Tua lex, tua lex ſcripta eſt in cordibus noſtris, quam nonulla unquam delet iniquitas.

Licet scirem Deum ignosciturum & homines ignoraturos, attamen peccare nollem ob peccati turpitudinem. Sen. *Vir bonus reveretur seipsum.*

ly exprest himself; If I were sure, sayes he, that God would certainly pardon me, and men could never know of it, yet I would scorn to sin for its foulness and dishonesty. And what Christian can keep pace herein, endeavouring after such original rectitude? and when he gave the world that golden Apothegm, That a good man has a veneration for himself; what strong emulations had he to climb after Original Purity, and advance Nature to her primitive Dignity! how did he aim after the Image of his Maker, to preserve that Species of Goodness implanted in him, as knowing that sins and immoralities were the degenerations of humane Nature, and would debase him into a Devil.

Now man being a free and voluntary Creature, hath a freedome and liberty to prosecute his own happiness, and having tasted that forbidden fruit, how has he as it were poysoned himself and posterity! And how hath that glorious Picture of his Maker lost its

gloss

gloſs and beauty, and the oriency of its colours! *Horreſco referens!* We tremble to relate how that ſweet harmony of his faculties, and ſubordination of them to each other, is broken; how every motion of the inferior power has diſobeyed that government and direction which the ſuperior did adminiſter! how hath man baſely exchanged reaſonable and well ordered Paſſions for ſenſual and beaſtly! what crookedneſs and diſſention is there fighting againſt his reaſon! what Soleciſms in his manners! what impoſtures to obliterate reaſon and original truth! and the Underſtanding being caſt out, Paſſion hath uſurped the Chair, which judges of things, not according to natural truth, but according to the Impreſſions of Fancy, Pleaſure, and the dictates of corrupt Nature.

Tanta eſt vis voluptatum ut & ignorantiam protelet in occaſionem, & conſcientiam corrumpat in diſſimulationem. Tertul.

And this Corruption of Nature is particularly ſeen in Incontinency: God of his great goodneſs hath given us a lawful and honourable uſe of thoſe innate deſires, and propenſity

sities of nature in mutual enjoyments, *ad conversationem speciei*, for Generation sake, but not to satisfie those vile affections of Lust, as the Apostle speaks; and forsaking the guidance of reason, they dishonoured their bodies amongst themselves, as St. *Jude* tells; which is styled by the *Aristotle.* Philosopher, *Morbid* desires; and the Apostle tells us, that he who commits fornication sins against his own Body. As *Fernelius* observes of *Morbus est affectus contra naturam corpori incidens.* diseases, that they are affections of body contrary to Nature; so are Adulteries and Fornications. The Poet represented *Agamemne, Os oculusque Jovi par*, in his features like *Jupiter*, in valour like *Mars*, in Wisdom a very *Apollo* himself: But when angry and passionate, transform'd into a Lyon, a Tyger, a Devil. So man was created after the Divine Image, and should preserve the sacred obligations of Marriage Inviolable: but by Fornications and Adulteries metamorphos'd into a Beast, a Devil; and though the Commission of Sin at first pleases corrupt Nature, yet the violation

tion of the Divine Law, and our guilty Conſciences, will affright and torture us. The Poet tells us,

Principium dulce eſt, ſed finis amoris amaris,
Læta venire Venus, triſtis abire ſolet.

This vultures and gnaws the afflicted heart, this brings deſtruction to Soul and Body; whence proceeds ſuch *Ghonorreahs* and Inflamations of Liver, and brings a ſuddain Cataſtrophe to life it ſelf. It ruined *Alexander* the Great, *Otho* the Emperour, Pope *Sextus* the fourth: *Qui diſſeſſit tabidus voluptate*, as the *Hiſtorian* tells us. And as *Tertullian* obſerves, the Body quickly fails the Mind, the Mind the Deſire, the Deſire the Satisfaction, and all the man. And how hath Gods Judgments purſued the Adulteror! *Julius Cæſar* was ſtabb'd in the Senate-houſe, as a juſt reward of his Incontinence: And how remarkable was Gods judgment upon the *Levites* Wife, that plaid the Adultereſs! and we have an account how.

Suetonius in vit. ejus.

Suetonius.

Judg. 19. 20, 21.

how she was cut and divided into twelve pieces, and sent into all the Coasts of *Israel*. And it would be too tedious to relate, what misery and destruction it brought to *Anthony* and *Cleopatra*, *Augustus Cæsar*, *Mary* of *Aragon*, *Rodolphus* of *Lombardy*, and others: And one wittily expresses it, the passage to Heaven is all the way up-hill, and the unclean Adulterer with his rotten lungs cannot climb it up. *Sampsons* strength was enervated by a Woman: And *Solomons* Wisdom nigh extinguished in the fire of Lust. What a blot and dishonour was it to *Amnon*, and how was his Sin aggravated in the case of *Thamar!*

Non est è terris mollis ad astra via.

Neither does it terminate in personal destruction, but affects Families, nay Kingdoms and Empires: what misery did *David* bring on himself and family by Adultery with *Bathsheba!* and how terrible the Divine Judgment against him!

2 Sam. 11. 10, 11, 12. *The Sword shall not depart from thine house, because thou hast despised the Lord, and taken the Wife of Uriah the Hittite:* and it must needs prick him to

to the Heart, when *Nathan* ſo pathetically expoſtulates the caſe, and ſumms up Gods great goodneſs to him, after he had killed *Uriah*, and done evil in the ſight of the Lord: And we find that Idleneſs was a great ſtep to this Sin. *David* walking on the top of his Houſe, ſaw that Beautiful Woman: The ſoul wanting the Salutiferous food of buſineſs, preys upon evils; as the Poet tells us of *Ægiſtus* his Adultery, Ver. 7,8,9.

Quæritur Ægiſtus quomodo ſit factus Adulter,
In promptu cauſa eſt, Deſidioſus erat.

It was Idleneſs adminiſtred the occaſion of his Sin.

We would therefore more eſpecially recommend Imployment and Buſineſs, as a great preſervative againſt thoſe Sins: they preſerve the mind againſt thoſe ſenſual ſollicitations and Syren Inchantments, and fortifie the ſoul againſt thoſe fatal Poyſons that kill us in our delights, and ſo preſerve it invulnerable from the Arrows of a *Lais* or *Cleopa-*

Cleopatræ; obſtruct thoſe *peccata in deliciis* which otherwiſe might ſtorm and conquer our beſt reſolutions; and like a Coat of Male which preſerves the body, ſo buſineſs preſerves the mind from thoſe fatal Inchantations; but if we give up our ſelves to Idleneſs, a hundred to one but ſome evil attacks us. As a match takes fire, ſo Luſt overtakes Idleneſs: hence the Poets repreſent all Shepheards laſcivious and effeminate, becauſe generally Idle perſons: ſo *Theophraſtus* defines it, *Otioſi animi affectus.* And *Seneca* is in the right when he tells us, Youth begets it, riot maintains it, Idleneſs nouriſhes and continues it. How luſtful and effiminate was *Alcibiades*, *Sardanapalus*, *Nero* and others! Whereupon St. *Hierom* obſerves, That wherever Security and Idleneſs prevails, there wantonneſs and luſt reigns.

Hominis nihil agendo malè agere diſcunt.

Juventâ gignitur, Luxû nutritur, feriis alitur otioque inter læta fortunæ bona.

Ubicunque ſecuritas, ibi libido dominatur.

And that it affects Kingdoms and States, we find it in the caſe of *Sodom*. God rained down Fire and Brimſtone from Heaven, and deſtroyed the *Sodomites*, as *Pererius*

notes

notes on the Place; Giving themselves over to Fornication, and going after strange flesh, they sinned against the light of Nature: wherefore the Passion and Indignation of *Lactantius* is commendable, when he sayes, That no Indignation against this Sin of *Sodom* is enough: and as their punishment was by fire, so it was suitable to the Nature of their Sin, and burning Lusts, as *Gregory* expresseth it. There was Lusting without measure, and excess of riot; and as their Sins were of a crying and aggravating Nature, so the execution of their punishment was by Fire, which is accounted most afflictive to Sense, and a suitable punishment for the greatest offenders. And this fire was a miraculous fire; the Text says, *The Lord rained Fire and Brimstone, from the Lord: Pererius* renders it, *E Nostris*, it came not from the Strength of natural causes, but immediately from God himself. God wrought a miracle to punish those *Sodomites*, and to put a difference between the ordinary Generation of fire and Sulphur

Ex eo quod relationis ad Deum sub nomine Tetragrammaton dicuntur, valde male, & peccatores significatur eo contra jus naturæ valde peccâsse. Pere. in Locum.

Sulphure significatus & punitus fuit peccatorum fœtor, igne libidinis ardor. Greg. in locum.

His verbis significatur quod præter naturalem, rerum cursum miraculum operatus est, puniendo iniquos ad differentiam enim naturalium causarum naturali ordine occurrentium, ad generandum sulphur & ignem, adjunctum est illud, A Jehova.

phur, produced from natural causes, it is superadded in the Text, *in terminis, è Jehovah*, from the Lord; and this is the sence of the best Interpreters, as *Tostatus*, *Calvin*, *Musculus*, *Paræus* and *Rivet*.

And what but the Adultery of *Paris* with *Hellena*, occasioned the *Trojan* War, the Ruin of that famous Kingdom, the Death of *Paris*, and *Hellena*, and King *Priamus* himself! And *Sextus Tarquinius* for the Rape of *Lucretia*, (for which she slew her self,) was both expelled his Kingdom, and slain by the *Sabines*; and the *Romans* very properly Solemnized their Funeral Rites at the Gate of the Temple of *Venus*, to let the World know, that Lust and Incontinence was an Hastener and Harbinger of Death. *Epiphanius* relates sad Stories of the Impurities of the *Gnosticks*, and *Clemens Alexandrinus* of the *Carpocratians*: therefore let us all remember that Poetical Admonition;

Corpus, opes, animam, famam, vim,
(lumina, Scortum
Debi-

Debilitat, perdit, necat, aufert, eripit, orbat.

And let us seriously consider the Royal Observation of the Wisest King: *She hath cast down many wounded; yea, many strong men have been slain by her: Her house is the way to Hell, going down to the Chambers of Death.* Prov. 7. 25, and 26. We will only just touch at the manner of the Nuptial Celebration, and so proceed to consider the Effects of Marriage. The Ancients Solemnized those Sacred Obligations with such Care, that God himself might be an apparent Witness of that holy Covenant; and several Nations have observed several sorts of Ceremonies; and we may suppose them wisely and judiciously instituted, as the Representatives of that great Mystery. The *Hebrews* had first their Betrothings, then their Conjugal Rites: There was a distance of time between their Espousals, and the Consummation; which is observable from the Answer of *Rebecca*'s Mother unto *Abraham*'s Servant, that she might remain with

with her at least ten dayes after the Espousals: Several Friends assisted at this Ceremony; and they had an *Epithalamium*, or Nuptial Song sung by some particular Friends, styled, the *Children of the Bride-Chamber*: And that this *Hymeneal* Song was no other than a Form of Blessing pronounced on the new Married Couple, is thus described by *Genebrand*: "The Chief of "those Companions taketh a Cup, "and Blesseth it, saying; *Blessed be the Lord our God, which created Man after his own Image, and hath thereby prepared to himself an everlasting Building: Blessed be thou, O Lord our God, who hast created Joy and Gladness, the Bridegroom and the Bride, Charity and brotherly Love, Rejoycing and Pleasure, Peace and Society: I beseech thee, O Lord, let there be suddenly heard in the Cityes of Judah, and Streets of Jerusalem, the voice of Joy and Gladness, the voice of the Bridegroom and the Bride; the voice of Exultation in the Bride-Chamber is sweeter than any Feast, and Children sweeter than the sweetness of a Song.* And he drinks to the

Mat. 9. 15.

the Married Couple;—From which our vulgar Custom of *wishing them Joy* and Happiness proceeds.—They kept their Marriage Feast seven dayes; which space of time they observed for mourning, whence came that *Jewish* Proverb, *Septem ad Convivium, septem ad Luctum:* And there was a Wedding Ring given to the Bride, with this Inscription, *Mazal Tob*, which the *Hebrews* call the Planet *Jupiter*, according to *Munster*, which they thought of great Efficacy and Vertue for Generation. And the Subjection and Modesty of Women in those days is observable: When the Wife was first presented to her Husband, she covered her self with a Vail: Thus did *Rebecca*, when she espyed *Isaac* coming towards her, she took a Vail, and covered her self. Now as the *Hebrews* pray'd unto God, so other Nations had their particular Auspicious Deities, and forms of Invocations; as, at *Athens*, *Hymeneus*; and at *Rome*, *Thalassius*; that the Marriage might be happy and fortunate: And they adorned one Finger of the left Hand with

Judg. 14. 10. *and* 11.

Gen. 24. 65.

with a Ring, as a Symbol of their great Love to their Husbands; and they were wont to be carryed into their Husbands Houſes, to intimate, that they loſt their ſollicited Virginity not voluntarily. We will not trouble you with the ſeveral Cuſtoms which were accommodated to Magnificence and Splendour of the Nuptials, the Sports of Gladiators, and Preparations of Paſtime for the People, which *Theophraſtus* calls, the *Delightful Product of Riches:* And for our modern Cuſtoms herein, and modes of Celebration, we paſs them over, to haſten to the Effects of Marriage.

A poſteriori. Secondly, We come to conſider the *Effects* of Marriage: And we are not about *Umbraticam Cauſam*, needleſs things; but our deſign is to blazon the Sacred and Noble Effects of Marriage. 'Tis the End and good Conſequence of things that gives the greater Luſtre and Lovelineſs to the Cauſes.——Man being a congregable Creature, by reaſon of his Speech, the *Communative Organ of Society*, as *Cicero* tells us;——Man de-

Finis dat amabilitatem mediis.

delights in the Company of his own *Species*, and the Similitude of their Natures hath constituted a continued Alliance amongst themselves. And *Tostatus* tells us, That that was the Original of Civil Communication, for the mutual Preservation of Mankind: The happy Effects of it were seen in the several Families and Associations of the first Age:——The first Oeconomies and Institutions for the Government of Mankind, was the blessed Effects of Marriage.— Here the admirable wisdom of Divine Providence shined out, and here the Celestial Proclamation took place; *Glory to God on High, on Earth Peace, good Will towards Men:* For, no sooner was Man created for God's Glory, but a meet help assigned him; and the next thing in Nature after Generation follows Preservation, Subordination, and Government, as a Pattern to Succeeding Ages, for the Government of God's Church and People in the World. Now Self-love being an inseperable Property to all Beings, we must needs delight in the Preservation of our

Pares cum paribus facilime congregantur. Cicero.

Amor sui.

own Essence, for the Unity we find in our selves: And when in Nature, or Habit, we find the Similitude and Character of our selves, the Beams and Powers of our Wills and Affections do extend and dilate themselves upon those Objects respectively. Now a Representation is made,

1. In *Substance*; as the Husband and Wife are *One Flesh*, and Children the Branches of their Parents.

2. In *Accidents*, or *Qualities*; as one Man is like to another, either in the Dimensions of Body, Identity of Physiognomy, or mental Endowments;——all which prompts Nature to mutual Exercises of Love and Courtesie. And this natural Civility and Providence extends to other Creatures as well as Man: *Elian* reports of the Affection of Elephants to their Young: That the Pelican, if the Naturalists may be credited, when her young Ones have been bitten, feeds them with her own Blood, for their Recovery, (which a *Portugal* Prince made Emblematical to express his Love to his Subjects;) and other Creatures observe

serve this Affection, according to *Elian*: Nay, the most cruel of Beasts, the Tyger, if *Statius* be not mistaken:

Sic aspera Tigris Lib. 10.
Fœtibus abreptis Scythico deserta sub Antro
Accubat, & lepidi lambit vestigia lecti.

Nay, what Regiment this affection does obtain upon the whole Classes of vegetable nature, is pleasant to observe: in the Vine and Elm how great a sympathy! the Olive and the Mirtle embrace each other. What a story is related of two Palm trees in *Italy* by *Jovianus Pontanus*, in his Poems! Naturalists allow them Male and Female, and that they will not grow out of each others sight. The Poet *Claudian* describes the Passion of *Vegetables*, thus,

Vivunt in venerem frondes, omnisque vicissim,
Fœlix arbor amat, nutat & mutua Palma;
Fœdera, populeo suspirat populus ictu.

But in Mankind how much greater is this affection, and who can undertake to describe the extent of Conjugal Love! Man admires her as his meet help; she was built in *Paradise*: Nature hath given her purer Elements in her Composition, and sweetned her Countenance beyond the Sternness of a Male Aspect, and hath intrusted her with the Conception, Production and Education of Posterity. And God gave the honour of our Redemption to the Seed of the Woman; man is more obsequious to that Sex than his own. For a virtuous and wise Woman is like the Ambassador of a Prince, held as a Person sacred: man admires her for that secret sweetness that indulge and gratifie all his senses at once in his Conversation with her; and is sensible of the fruition of so excellent a Creature without himself, and of the honour he receives by help of Propagation and parity of natural Union; she is the high Chamberlain of his Soul, *Privado* of his Senses, and with the

charms of her figure, feature and relation, can perſwade him into more than all the intermitted rethorick of a Maſculine friend.

Ab talem uxorem qui præſtemiſſima (forma,
Nil mortale xeſert. ———

In totâ rerum naturâ nihil formâ diviniùs, nihil auguſtius, nihil prætioſius cujus vires hinc facile intelliguntur. Socrates.

But it would be too tedious to relate the Examples of Conjugal affection; we paſs over the Love of *Abraham* and *Iſaac* to their Wives; of *Ezekiel*, whoſe Wife was called *the delight of his Eyes*; the Vulgar Latin is, *Deſiderium Oculorum tuorum.* *Auguſtus Cæſar* died in the kiſſes of his Wife *Livia*. *Conjugii noſtri mei mor, vive & vale.* We paſs over the affections of *Theodoſius* and *Placilla* his Queen, of *Seneca* and *Paulina*, *Mauſolus* and *Artemeſia*: and it is reported of one that ordered to be writ on his Tomb, That he had lived with his Dear Wife forty three years eight months, and never fell out. What a bleſſed *Amneſtia* does this noble Conſtitution ſettle amongſt men! And the Converſati-

Ezek. 24. 16.

on of a good Wife ſweetens Life, and baniſhes vexation; to whom we may tell our diſcontents, and have them leſſened, and our joyes, and have them multiplyed: and he that hath a good Wife, hath two ſelves, and poſſeſſes all his faculties double.

Homer brings in *Paris* kiſſing *Hellena* after ten years Marriage, proteſting as much affection as if but newly conjoyned. Like the Old man in *Auſonius*,

Uxor vivamus quod vivimus, & moriamur
Servantes nomen ſumpſimus in thalamo;
Nec ferat ulla dies ut commutemur in avo
Quin tibi ſum Juvenis tuque puella mihi.

Dear Wife let's live in love, and dye together,
As heretofore we have in all good will;
Let no day change or alter our affections,
But let's be young to one another ſtill.

Much

Much like the saying of *Solomon*, *And rejoice with the Wife of thy Youth, let her be as the loving Hind, and the pleasant Roe; let her Breasts satisfie thee at all times, and be thou ravished alwayes with her Love.* Here is a magnetick and charming quality, a powerful and occult motive; and though he rule his Wife as head, yet she again commands his Heart; no happiness like it, *placens Uxor*, a sweet Wife. Prov. 5. 19.

Omnis Amor magnus, sed aperto in conjuga major:

No Love so strong as this Conjugal Love, they being but one flesh are unanimous, and *Gerion*-like, *Coalescere in Unum*, and have but one Heart in two Bodies. *Amicitiæ symbolum.*

Corporibus geminis Spiritus unus erat.

And so continue in mutual Love, affection and endearments to each other; according as the Poet personates a Loving Husband:

Propertius. Lib. 2. *Et me ab amore tuo deducet nulla ſenectus,*
Sive ego Tythonus ſive ego Neſtor ero.

No age ſhall part my Love from (thee, ſweet Wife,
Thô I live *Neſtors*, or *Tythonus* life.

And ſo *è diverſo*, the Woman alſo hath a great ſenſe of theſe conjugal obligations; ſhe admires her Husband as her Head and Protector, and under God a *Melior Natura*, an Auſpicious Genius, and Tutelar Angel, concern'd for her happineſs, and conſulting all the honourable methods for her Preſervation and Comfort: And the Care, Diligence and Induſtry of a good Husband, for the Preſervation and Happineſs of her, and hers, recommends him the more to her Love and moſt endeared affections. She cannot but adore the Divine goodneſs, that when her Parents are dead, and her Friends fail her, that ſhe hath a ſecond Self, who is unhappy if ſhe be miſerable; and under God

God her happineſs in this World depends immediately on the Induſtry, Sobriety, Diligence and Providence of her Husband. Man and Wife ſhould reſemble the Cherubims in the Temple, which looked on each other; ſo they ſhould love and admire each other, and meet half way in the joint Proſecution of both their good. The Apoſtle exhorts *Husbands to love their Wives as Chriſt loved the Church:* And *Wives to ſubmit themſelves to their Huſbands, as it is fit in the Lord, and win them by their ſweet Converſation.* And the Wiſe man, in his deſcription of a loving and induſtrious Wife; ſays, *She will do him good and not evil all her dayes*; And goes on deſcanting on the particular parts of her good houſewifery: And in the 28 *verſe*, Pronounces his bleſſing on her; *Her Children ariſe up and call her bleſſed, her Huſband alſo, and he praiſeth her.* We alſo have read of the conſtancy of a *Ruth*, of *Sarah* and *Rebecka's* fidelity to their Husbands; and in the *Roman* Government, the Bride uſed

Eph. 5. 25. Col. 3. 18. 1 Pet. 3. 1. Prov. 31. 10.

to salute her Husband: *Ubi tu Caius, ego semper Caia.* Plutarch.

It was an excellent Character the Holy Ghost gives of *Abigal*, that she was a Woman of an excellent Understanding, in Pacifying *David*, and saving her house. *Phile* and *Zenobia* were exceeding Lovers of their Husbands; and what Lamps of Female Glory were the *Cornelia*'s, *Panthia*'s, *Porcia*'s, and others! and how great an Admiration had that *Persian* Lady for her Husband, when at *Cyrus* his Wedding, she was asked, How she lik'd the Bridegroom; I know not, said she, for I saw none there, but mine own Husband. And *Plutarch* relates of the Love and Wisdom of the *Celtick* Women, that when their Husbands were involved in a Civil War, by the endeavours and Solicitation of their Wives, a Peace was made, and for their Honour and Reward they were admitted to the Council. And it was one of the Articles made with *Hannibal*, That if the *Carthacinians* had any controversie with the *Celtians*, it should

be

be decided by the *Celtian* Women; and we find a passage in *Euripides* to this effect,

Optima viri possessio uxor benevola,
Mitigans iram, & avertens animum
ejus à tristitia.

Mans best possession is a loving Wife,
She tempers anger and diverts all strife.

And as in this Conjugal affection, there is such an egress and expansion of the Heart and Spirits to the object loved, and a Love and respect of that extent, that an *Ovid* can't teach it, nor *Solomon* describe, nor *Apelles* paint it; so an high care and solicitation for the well-being and preservation of each other: as the Poet well describes the jealousie of *Penelope* for the safety of *Ulisses*,

Res est solliciti plena timoris amor. Ovids Epist.

In te fingebam violentes Troias ituros,
Nomine in Hectureo, pallida semper eram. Ovid's Epist.

How

How oft my dear *Ulisses* did I see
In my sad thoughts proud *Trojans* (rush on thee,
And when great *Hectors* but touch'd (mine ears,
My cheeks drew paleness from my (paler fears.

And as absence is tedious and unpleasant, so their departure each from other afflictive and uneasie: When *Thais* took her leave of *Phadria*,

———*Egone quid velim,*
Noctes diesque ames me, me desideres,
Me somnies, me expectes, me cogites,
Me speres, me te oblectes, mecum to- (*ta sis,*
Meus fac postremo animus, quando ego (*sum tuus.*

Dost ask, my Dear, what service I (will have,
To love me day and night is all I (crave;

To dream on me, to expect, to think (on me,
Depend and hope, ſtill covet me to (ſee;
Delight thy ſelf in me, be wholly (mine,
For know, my Love, that I am wholly (thine.

But we muſt ſhake off this pleaſant Argument, for there's no end of it. In ſhort, how have Philoſophers, Hiſtorians and Poets celebrated this Alliance, this Conjugal Oeconomy, this Divine conſtitution! *Dies deficeret & Nox*; we will only give you the rapture of *Boethius.*

O Felix hominum genus!
Si veſtros animos Amor
Quo Cælo regitur, regat.

Now two being become one by this Myſterious Conjunction, they reciprocally love and mutually affect each other, and jointly promote the happineſs of both: the man is obliged to love his Wife, as *Grotius*

Dilectione sincera, castâ & perpetuâ, & exemplo sanctæ vitæ uxoribus præbat.

Spontantâ nempè voluntate, agnoscentes ordinationem Dei qui id etiam ante peccatum constituit.

Quo spectare videtur, sequens comparatio, de Christo ecclesiamsuam sanctificante. Estius *in loc.* Aristotle Pol.

tius sayes, with a chaste and constant love, and set their Wives the example of a Religious Life: And the Woman to love, reverence and submit to her Husband, freely and chearfully acknowledging the Ordinance of God from the beginning, as *Zanchius* directs. And as the Matrimonial honour is to be preserved inviolable, so the Holy Ghost is pleased to represent the mystical Union between Christ and his Church, by the semblance and Analogy of Marriage.

Now this Love and Affection being proper to Mankind, is called *Amor cognitionis*. *Leon Hebreus* calls it Rational love, whereby all the Affections and Actions are conformed to the Object; and this Love the Philosopher styles, *Debitum Naturæ*, a Debt we owe to Nature, and the neglect thereof a trespass against Nature; because God is Love it self; he made the World out of Love, and wonderfully illustrated this Love in redeeming of it; and the Emanations of it are visible in his Divine Providence,

and

and in his care and protection of every individual, and particle of the Creation.

Si rerum quaris fuerit quis finis & ortus,
Desine, nam causa est unica solus Amor.

Doest ask the reason moved God above
To make the world, the only cause was Love.

And here we might enter into a vast and Philosophical Field of discourse, and give you the Definition, division and object of Love; according to *Leon Hebreus*, a voluntary affection and desire to enjoy that which was good: *Omne pulchrum est amabile*; and the more fair the object, the more desirable. *Plato* defines Beauty, a resulting from effused good. Others call it a perfection of the whole composition; and this Comelineſs is called Grace, which joyned with Beauty is like the Shinings that come from

Amor est voluntatis affectus.
Forma est vitalis fulgor ex ipso bono emanans per Ideas. Plato.
Pulchritudo est perfectio compositi, & congruente ordine, mensurâ & ratione partium consurgens.

from a Glorious and Divine Sun; than which admirable Beauty, ſays *Socrates*, there is nothing ſo majeſtical, nothing ſo ſacred, divine and Lovely, and nothing can charm mankind ſo much. When *Xerxes* deſtroyed all the Temples of the *Grecian* Deities, he cauſed the Picture of *Diana, in Integrum ſervari*, to be ſpared for its Beauty and Majeſty: But how much more charming is natural Beauty, which *Plato* calls the Quinteſſence and Triumph of Nature. *Carneades* calls it, Still Rethorick, that perſwades without Speech; 'tis a Kingdom without a Militia; which made *Diogenes* call Beautiful Women Queens, becauſe all were willing to obey their Commands: and the Poet deſcribes *Dido*'s aſtoniſhment when ſhe firſt beheld *Æneas*,

Naturæ gaudentis opus.

Gratior eſt pulchro, veniens è corpore virtus. Vir. Æneads.

Obſtupuit primo aſpectu Sydonia Dido.

So the Woman of *Samaria* was tranſported with the Beauty of Chriſt; he was *Fairer than the Sons of men*. *Joſeph*'s comelineſs conci-

Origen.

liated

liated his Favour in the *Ægyptian* Court: How much doth *P. Morales* admire the Beauty and Luſtre of the Virgin *Mary*! *Anthony* admired *Cleopatra*, and *Theſeus* was charmed with *Hellena*. And though the Mind is not occaſioned by the Body, yet Philoſophy tells us it follows the temperament of it; and where the external Qualities are ſo beautiful, we may gueſs at the Judgment, concluding that the lovely diſpoſitions of the Soul quickneth and animates the outward Graces; and there being ſo ſtrong a love between the Body and Soul, we may from thence preſume of a ſimilitude in the Qualities of the Soul, with thoſe lovely impreſſions of nature we find in the Body. *Lib. de pul. Jeſ. & Mar.*

Now *Leon Hebreus* divides Love into three parts, Natural, Senſible, and Rational: Natural Love is ſeen in the Elements, Sun, Moon and Stars, in Mettals and Stones; *gravia tendunt deorſum*; Fire upwards, and in Vegetables, as before. Senſible Love in brute Beaſts, for the preſervation of the Species;

es; and Rational, which was handled before, as proper to Mankind; but then only respecting *Philanthropy*, the love of men to their own Species; whereas the affections of men are likewise dilated on things as well as persons. We admire Virtue, Wisdom, Eloquence, Profit, Wealth, Honour, Beauty, Friendship, Charity, and other things, Arts and Sciences; but we only name them, each head would take up a copious discourse by it self. And pleading *Peccavi* for this pleasant digression, we return to prosecute the remaining Effects of Marriage: And the next is Children.

When he sees those fine and elaborate pieces of himself, whom God hath graciously given him, how does he adore the Divine Goodness that made him a Father, and Instrument to preserve by a continued Succession Gods Church in the World! and how is he obliged to give down to his Off-spring those Precepts and Institutes for Gods glory, their good and advantage, he received from

from his Ancestors! Children are the blessing of their Parents, and a good Parent a blessing to his Children. When God blessed our first Parents, 'twas thus: *Be fruitful, and multiply, and replenish the earth*; which Blessing, as a learned man tells us, signifies all Fruitfulness, Favour and Plenty; and that God would heap on them all Joys and Prosperity: so that the blessing of Children and all other Enjoyments, are annext to Marriage. So when God blessed *Abraham*; *In blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars in Heaven, and as the sand on the Sea-shore, and thy seed shall possess the Gate of his Enemies*: The words are an Hebraism, *verbalia addita verbis*; which signifies Gods earnest resolutions to Bless *Abraham*, and his Seed after him: The *Hebrews* observed a Conveniency between the forms of expression and the thing exprest: So when Christ said, *With desire I have desired*; *Aquinas* noteth on the place, that the Heart and Tongue both Pray-

Gen. 1. 28. *Significat secunditatem omnemque favorem, & copiam, & quæ Deus illis omnia læta, & lausta precatus fuit.* Paulus Fagius, in Locum.

Gen. 22. 17.

Luke 22. *Cordis & Oris orationem notat.*

Prayed: And *David* expresseth the goodness of God to the Seed of
Psal. 105. 6, 8, 9, 10, 11. *Abraham; O ye seed of Abraham his Servant, and ye seed of Jacob his Chosen, he hath remembred his Covenant for ever; the word which he commanded to a Thousand Generations; which Covenant he made unto Abraham, and his Oath unto Isaac, and confirmed the same unto Jacob for a Law, and to Israel for an everlasting Covenant, saying, Unto thee will I give the land of Canaan, the lot of your Inheritance.*

And when God blessed *Jacob*,
Isa. 44. 3. *I will powr my Spirit on thy seed, and my blessing on thine Off-spring.*

Now as these are the Promises and Blessings of God on the one hand, so 'tis the Parents Duty on the other to express their Obligations and Thankfulness in the Education and Care of their
Prov 20. 3. Children; like *Solomon's Just man*, who *walketh in his Integrity, and his Children are blessed after him.* How does he consult all wayes and methods to make his Children truly happy! By Integrity we may under-

understand that faithfulness a Father oweth to his Children, in giving them a religious and sober Education: Nurture is as necessary for Children as Nourishment, which if Parents neglect, they are *Peremtores potius quam parentes*, rather Paricides than Parents: but the good Father takes *Solomon's* Advice, and trains up his Child in the way he should goe; and with that wise *Spartan* Prince, when he was asked what he should teach his Children, made Answer, *Those things that they should make use of when they became men:* For Youth is like soft Wax, takes any Impression; therefore it ought to be season'd with Religion and Learning; as the Spring is the fittest seed-time for Grain and Planting, so Youth is the most convenient season to scatter the Seeds of Knowledge upon the ground of the mind.

Quo semel est imbuta recens servabit odorem testa diu.

Prov. 22. 6.

Agesilaus.

Xenoph.

Tanquam abrasa tabula.

And this Integrity also takes in the good Example of the Parent, for good Examples are very prevalent with Children. It is record-

ed

Magis intuentur quod fecit Jupiter quam quid docuit Plato.

ed for the honour of *Joshua*, that he took care of his Children, and 'twas his good resolution, That he and his House would serve the Lord: *Lycurgus* commanded all his Citizens to dine publickly, where their Children heard no idle Speeches, but grave discourse about the Government of the Common-wealth. The good Parent is an utter Enemy to evil Customs, he well knows what arguments are brought from thence to support ill actions; for Custome (as the Lord *Verulam* calls it) is the dumb Idol of the world, the great Mart of Error, wherein Men unthriftily take up on trust, and at last break by too much relying on the bankrupt security of a Fashion; the *Ignis fatuus* and blaze men play about, as Flies about a Candle, 'till they burn their wings: He will therefore be sure to give his Children a good Example, and abolish bad Customes. *Virgil* brings in *Æneas* advising his Son *Ascanius*;

Idolum Theatri.

(*Labores.*

Lib. 12. *Disce puer virtutem ex me, verosque*

Vir-

Virtue and Patience learn of me,
(my Son.

So *Homer* represents *Hector* Praying for his Son;

Let it be said, here's a good Son in-
(deed,
That did his noble Father far ex-
(ceed.

And if Heathens profest this sort of Piety, how much more should Christian Parents bring up their Children in the Admonition, and Fear of the Lord! How much was it to the honour and glory of *Abraham*, when God gives this Testimony of him! *For I know him, that he will command his Children, and his Houshold after him, and they shall keep the way of the Lord, and do justice and Judgment, that the Lord may bring upon Abraham that which he hath spoken of him.* Which was, that in him should all the Families of the earth be blessed; As if God should argue, How shall I fulfill my promise to *Abraham*, unless *Abraham* instruct his Children? and what

Gen. 18. 19

what Parent will Wilfully obſtruct his own and Childrens happineſs? So *David* charged *Solomon*: *Be thou ſtrong therefore, and ſhew thy ſelf a man: And keep the charge of the Lord thy God, to walk in his ways, to keep his Statutes, his Judgements, and his Teſtimonies, as it is written in the Law of Moſes:* and that he might the rather embrace his charge, he adds the reaſon, *that thou maiſt proſper in all thou doeſt, and whitherſoever thou turneſt thy ſelf:* And St. *Auſtin* reports of his Mother *Monica*, that ſhe ceaſed not do her endeavours every way, that he might be truly religious, and as well Gods Child by Grace as hers by Nature. This is that Domeſtick care that is incumbent on all Parents, to teach their Children their Duty to God himſelf, to Honour their Parents, to reverence their Superiours, be courteous to their Equals, and that in all their Actions, they ſhould have *Oculi in Metam*, and ſo be *recti in curia*: the Wiſe-man alſo tells us, what Inſtructions he received

1 Kings 2. 2, 3.

Majori ſollicitudine me parturiebat Spiritu quam peperat carne, parturiebat carne ut in hanc temporalem naſcerer corde ut in æternam lucem renaſcerer. Aug. Lib. 2. *confeſſ.* ch. 3.

ceived from his Parents: To ſtudy Wiſdom and to ſhun the path of the Wicked; and further tells us, that *whoſo loveth Wiſdom rejoyceth his Father*; and this Wiſdom is the fear of the Lord, as we find afterwards: *The fear of the Lord, that is Wiſdom, and the Knowledge of the Holy is Underſtanding.* Prov. 4. chap. 29. Prov. 9. 10.

The good Parent well conſiders Religion as moſt eſſential to his Childrens Happineſs; that in the end of their days, when all other things fail, then God may be the ſtrength of their Heart, and their Portion for ever.

That *Antiſtes Sacrorum*, the Reverend Dr. *Uſher*, uſed prayer in his Family four times a day, and on *Frydays* Cathechized them; as remembring that charge, which God commanded the old *Iſraelites*, *Theſe Words which I command thee this day, ſhall be in thine Heart. And thou ſhalt teach them diligently to thy Children, and thou ſhalt talk of of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou* Deut. 6. 6, 7.

riseſt up. And next after Religion his care is manifeſt, to learn them Arts and Sciences, knowing that Ignorance brings Idleneſs, Idleneſs brings ill Company, which the Devil uſeth as an Engine to Dethrone men from the ſafe and honourable ſeat of Virtue to the precipice of ruine and deſtruction, and ſo enchanting their Underſtanding, their Miſery attends them *incognito*; whereas good and wiſe Aſſociates are our ſecond Genius to goodneſs; or as another expreſſeth it, 'Tis an Indication of a good and virtuous diſpoſition, to chooſe learned and virtuous Companions: which made *Alexander* ſo highly eſteem *Ariſtotle*, *Themiſtocles* his *Anaxagoras*, and *Scipio* his *Cannius*. And he recommends virtue to them, as the complement of a happy life, and only Immortal thing that belongs to Mortality, and repreſents it to them with ſuch Beauty and Majeſty, that it muſt needs conciliate Love and Veneration; and being a Charm ſo powerful, the affected Soul admires it, as the La-

Phil. de Comines. Ab. 34.

dy

dy and Queen of an Intellectual Beauty.

He well knows that Nature has, as it were, of purpose left many things for Art and Industry to finish and make up; and as 'tis Arts duty to imitate Nature, so 'tis its dignity to perfect it: Nature gives in the Oar, but Industry refines it into Silver. God hath bestowed on his Children the Light of Nature, and the Understanding of a Reasonable Being, and though by Original Sin this Light be eclipsed, this Understanding and Reason wither'd, there is the more need of supernatural accomplishments. Arts and Sciences polish and improve Nature, and confer a great help and furtherance thereunto, and cure the diseases of our Minds: as it was said of *Demosthenes*, that Nature brought forth one *Demosthenes*, and Learning another, his Intellectuals were so improved by his studies. He recommends therefore to his Children the study of the Scriptures and practical Divinity, commends the devotion of a *Nu-*

ma, the Juſtice of an *Ariſtides*, the good Laws of a *Solon*, the Prudence of a *Cato*, the Courage of a *Scipio*, the Moderation of a *Fabius*, and the publick Spirit of a *Cicero*; and commends Learning, that is the only thing to enrich their minds with ſuch precious furniture, that *Alexander* profeſs'd he had rather excell in Wiſdom than Power, and as that which promotes the civil end of our Life: *Ut in honore cum dignitate vivamus*; and that a man without Underſtanding is like the Beaſts that periſh: therefore he is highly ſollicitous to inſtruct his Children, with the Emanations of Divine Wiſdom, the *Ideas* of Morality, the Simples of Science, the Flowers of Rethorick, Reaſon and Philoſophy, and to build them up into the Gallantry and Perfection of men. How does he ſet before them, that Learning was the Glory of *Scipio Affricanus*, *Charles* the Great, *Titus Veſpatian*, *Charles* the fifth, and our late King *James*! and how much Hiſtorians, Poets and Philo-

ſophers

ſophers have celebrated the Glories of the Learned; and by this ſtir up the genius of his own Children to an Emulation of their virtues. And we read of great Perſonages that taught their Children themſelves: *Auguſtus Cæſar* read *Cicero* and *Virgil* to his Children, and of a *Grecian* Emperour, that taught his Daughter himſelf: and Biſhop *Jewel* cites her in his Apology, as Author of a Church Hiſtory: ſo *Paulus Æmilius* inſtructed his Children in the Latin and Greek Tongues: And Sir *Tho. Moor* when Lord Chancellour taught his three Daughters, and *Buchanal* relates of the admirable Learning of Sir *Anthony Cooks* Children, inſtructed by their Father.

And as theſe things are incumbent on Parents, ſo 'tis the Childrens happineſs to have ſuch Watches over them: having touched at the Juſt mans Integrity, the Wiſe man adds this, His *Children are bleſſed after him.* 'Tis indeed a great bleſſing to Children, to have Wiſe and Religious Parents; and when

they ſit at the feet of ſuch *Gamaliels*, they enjoy that Happineſs the Queen of *Sheba* pronounced on *Solomon*'s Servants, *Happy are thy Men, happy are theſe thy Servants, that ſtand continually before thee, and hear thy Wiſdom.* And as a grateful acknowledgement of their Obligations, they ought to give their Parents all Duty, Honour and Reverence. 'Tis the Apoſtles exhortation, *Honour thy Father and thy Mother, this is the firſt commandment with Promiſe:* And whats that? *That thy days may be long in the Land.* And this promiſe were ſufficient if all duty were ſuperſeded. And the wiſe man exhorts us, *Honour thy Father that begat thee, and deſpiſe not thy Mother when old:* And indeed the Book of *Proverbs* is full of ghoſtly advice to Children; and 'tis but common gratitude, to be thankful to them who gave them being, and by Inſtruction in Religion and Learning they give them alſo well-being; with what ardent affection and ambition ought they to anſwer the

1 Kings 10. 8.

expe-

expectations of their Parents, consonant to the Apostles exhortation; *Children obey your Parents in all things, for this is well pleasing to God.* Col. 3. 20.

But we will pass on to prosecute our further discourse; only let us hear *Plato's* opinion about the Government of Youth: In the Foundation of Youth, says he, well ordered and taught, consists the flourishing of a Common-wealth. And indeed he is altogether in the right; for the Education and Government of Youth, is like the preparing and polishing Stones and Utensils for some magnificent Fabrick: And here we could wish every Family a little Seminary of Religion and Learning, for the service of Church and State; as our Universities are for the accomplishment of Persons for Sacred and Civil Offices: And we find *Plutarch* of the same Judgment; and tells us, that Education and Learning reform the Life and Manners, and afford the best advice for the Government of a Common-wealth:

And we thence inferr, that a reformed Life and Manners, not only produce an Excellent Occonomy and Institution of Government, but are the most serviceable and adventitious helps to preserve the Unity and Beauty of such administrations, and infallibly annex Happiness and Prosperity to such a People.

And if good Government and Discipline were observed in Families, how much would it conduce to publick advantage? As in an Army, what glorious encounters are they fit for, when the General understands his Interest and Station, and all his Souldiers perfectly understand their Posts, all expert and acute in Military undertakings. So in a State, when all are fit to rule, and all willing to obey their Prince; whose happiness consists in the happiness of his People, as *Grotius* tells us; and *Lipsius* calls it, *Verum & legitimum Imperium:* A true and lawful Empire so governed. Now when the People are taught to be religious,

Imperatoris felicitas in subditorum felicitate constat. Grotius. Lipſ. Polit.

Religi-

Religion must needs flourish; and when they are instructed in Arts and Sciences, Trades and Commerce, it must needs conduce to their happiness, profit, honour and greatness.

We all know, that those States thrived best, that were most addicted to the service of their Gods: *Rome* saw her best dayes when Religion flourisht there under a *Numa*, *Augustus*, *Titus*, *Constantine*, *Theodosius*, and others: And *Bodin* gives us the reasons of it; From hence, says he, they became Loyal to their Prince, Obedient to the Magistrate, Dutiful to Parents, Charitable to all, with an equal distribution of Justice: and by these administrations they exceeded other Nations, as *Martial* sets them out.

Ab eâ enim subditorum fides in Principes obedientia erga Magistratus pietas in Parentes, charitas in singulos, & justitia in omnes pendet de Rebus. Lib. 7.

Terrarum Dea, gentiumque Roma,
Cui par est nihil, & nihil secundum.

Rome of all Nations is the Lady
(Queen,
To which the like, or second, is not
(seen.

Hac enim sola Romana gens totam terrarum orbem subegit. Bodin.

They exceeding other Nations in Piety, as one obſerves; by this they conquered all the world beſides. And St. *Chryſoſtome* tells us, that Princes without learning and the fear of God, manage but lamely their greateſt Affairs, and are blind in diſcretion and knowledge: The Piety of an *Ageſilaus*, brought him both Honour and Succeſs; the Devotion of a *Numa* and a *Fabius*, made them formidable and glorious: And we have read of a Law of one of our *Daniſh* Kings, that at the Aſſizes the Biſhop was obliged to accompany the Judge, that the one might countenance Gods Law, and the other Mans; in Imitation of *Joſhaphat*, who ſent the *Levites* with his Princes, to teach in the Cities of *Judah*. We paſs over the Piety of *Charles* the great, who uſed to ſet his Crown on the Bible; of *Edward* the Sixth, and Queen *Elizabeth*, who when the Bible was preſented to her by the Citizens of *London*, kiſs'd it, and laid it to her Breaſts:

2 Chron. 17. 6.

Breasts: and the Exampies of Princes are of great force to promote Devotion in the People. *Regis ad Exemplum*, was a saying of old, and all Ages have confirmed it.

Now when Religion is settled, it produces peace and a general happiness, which produceth peaceable Society, the Improvement of Arts and Sciences, Trade and Commerce, and on these depend the happiness of a State. We pass over the sad effects of War and Hostility, of Rapine and Bloodshed, and all those *Evertores horrifici*, those Devastations which succeed it. How are Temples and Antiquities razed to the ground, and Religion spuriated into Heresie and Schism; all which cease, by reason the cause is taken away, and the State preserved from Forreign Invasions and Civil Dissensions.

Here we may see how things are chained and linkt together, and how naturally effects flow from their causes; and how Family-government, where the Father governs his Children, and they again obey

obey their Parents, bears so strict an Analogy and semblance between a Prince and his People; and Family-government, a little Model and pattern of National Discipline, which was erected first from Paternal Administrations: For 'till *Nimrod*'s time, who Erected the first Monarchy National, *Noah* and his Generations, as *Parœus* tells us, did rule gently by their Families.

Par familiis suos plurimi gubernarant. Parœus in Gen.

But in Process of time the World growing exceeding Populous, thô the several Families of the Earth did, and doe retain their Oeconomy, and first Prescriptions for their particular Order and Decorum; they are since Politically united, and a whole Land or Nation under an Uniformity of Government, and as it were so many thousands of Families incorporated into one Body, for a common Strength and Preservation. Here the Sagacity of Man under the Divine Conduct is very visible, all Estates subscribe to Unity, as the Mother and Foundation of Concord

Vis unita fortior. Lord Bacon's Essays.

Concord and Preſervation; and by this Polity, not only Sacred and Civil Rights are preſerved, but ſettled and confirmed; and *Nimrod* was the firſt Proſecutor hereof, and changed the Paternal Government into National Monarchy; and the Genius of his aſpiring Nature inſtructed him in this principle of Policy; which very word is derived from the Greek πωλέω, to Sell, whence πολις, a City, and metonymically taken to ſignifie Commerce and Trade in a Society of men, which did enſue, and was in the greateſt meaſure augmented by National Government. Now this *Nimrod* in Scripture is ſtyled a mighty Hunter: And *Toſtatus* ſpeaks of him, being ſtrong in Body, and Diſcreet in mind, by the Engine of his Wit, and Art of Gratification, and by heaping good turns on Injured Perſons, did engage a multitude to his Party, by whoſe aſſiſtance he purſued men as a Hunter does Beaſts: whereupon, ſayes *Muſculus*, he obtained a Kingdom by his Valour and Victory,

Viribus robuſtis, & conſilio diſcretus. Toſtatus in loc.

Unde dominandi Occaſionem nactus, regnum obtulit. Muſcul. in loc.

Victory, the rude and barbarous People being reduced to Civil Government; which Conqueſt by moſt Commentators is aſcribed to the Vigour of his Body, and Virtue of his Mind; ſurpaſſing others by his Humanity and Benignity, he got together a Party, whereby he ſubdued his Oppoſites, and ſettled his Government.

Muſculus, St. Chryſoſtom, Cornelius a Lapide, Mercer and Rivet in Locum.

But ſince it hath been the general Policy of ſucceeding Ages, by Marriage and Affinity to perpetuate that in their Families, which he only obtained by Craft and Subtilty; witneſs the Royal Families of the World ever ſince, a Soveraignty and Superiority having been generally ſucceſſive; (except only when it pleaſed God to inſpire and adapt ſome particular men for the Government of his People in the Primitive times.) And thus Marriage hath not only Intailed Soveraignty on their Poſterity, but alſo ſettled the common Peace, Trade and Commerce of one Nation and State with another; hath promoted Alliances

Moſes, Joſhua, Samuel, &c.

of

of common preſervations, againſt the Enemies of Gods Church; and whereby ſeveral Countreys have enjoyed the Commodities and Manufactures of each other, for a mutual good and advantage. *Solomon* Married *Pharaoh*'s Daughter, and ſettled a Trade and Commerce with the *Ægyptians*. What reconciled the *Chaldeans* to *Cyrus* but Marriage? what reconciled the *Sabines* to the *Romans*? Marriage; they were Enemies and Friends both in one days time, which *Seneca* ſtyles an healing Providence. What reconciled *Pompey* and *Caſar* after ſo much Fighting and Blood-ſhed, but Marriage? Which way did *Alexander* reconcile and allye *Aſia* to *Europe*, but by Marriage? And our Politick *Henry* the Seventh Marrying the Lady *Elizabeth*, Heir of the Houſe of *York*, ingrafted the white Roſe on the Red, and ſo put a Period to thoſe Civil Diſſentions which had cauſed ſo much Blood-ſhed; and by Marrying of his two Daughters, entituled his Heirs to the *French* Intereſt

Salubrem providentiam. Seneca.

reſt and Crown of *Scotland*: And in ſhort, the Soveraign Houſes of *Chriſtendome* being a Kin to each other by Marriage, the Peace of *Chriſtendome* and other parts have been preſerved thereby; and *Tacitus* calls it the moſt ſtrong Preſervative of Empire.

Firmiſſimum Imperii munimentum, Tacitus an.

And if theſe Obligations were but duly obſerved by Nations and Familes, what Halcion dayes would be found on Earth! this Contract of Mankind ſhould be like that Golden Chain which reaches from Earth to Heaven, preſerving the mutual coherence of the Elements, whereby all things are reciprocally tyed together, and make this lower World like the Imperial Heavens; where all the motions of the comprehending Orbs, the ſeveral Conſtellations, the various poſition of the Stars and Planets produce a raviſhing Chorus, and an Harmony truly beautiful: And what peace and quiet too, as the Emanations of this ſacred Friendſhip, would be eſtabliſhed! and what a ſeries of *Placentia's*, and pleaſing Contentations

tations flow from it! 'twould lead us up to the *via Lactea*, and usher us with Musick to the presence of Divinity.

Having spoken something of the Illustrious Effects of Marriage, we proceed to inquire what method we are to take to render it blessed, propitious and satisfactory, which brings us to peruse the Prayer of *Eliezer*, for constituting a Family; in which Government was first erected, and if still preserved, is the best means to preserve National Discipline, which was derived from it.

GEN. 24. *v.* 12.

And he said, O Lord God of my Master Abraham, I pray thee send me good speed this day, and shew kindness unto my Master Abraham.

THe words contain a pathetical Prayer of *Eliezer*, *Abraham*'s Servant, for a good Wife for his Masters

Masters Son, *I pray thee*, &c. The Context and preceding Verses give us an account of *Abrahams* direction, and *Eliezer*'s entrance on this design; here we find *Abraham*'s Servant begining with his Supplication to the Lord God of his Master *Abraham*, for success in this undertaking. The Explication being so obvious, we only take notice of four particulars.

1. His Solemn Address to God for success.

2. His Prayer is strengthened by this Expression, *O Lord God of my Master Abraham.*

3. The Object and Design of his Prayer, to have *good success this Day.*

4. That particular kindness God would vouchsafe unto *Abraham*, in the concession and gratification of his request, *And shew kindness unto my Master Abraham.*

And *First* of the First of these, *viz.*

1. His Solemn Address to God for Success; this is *Eliezer*'s method, and as the best way and means

means to accompliſh his deſires, is to addreſs himſelf to God, who is the Author and giver of every good thing: He, and He only can give ſucceſs to our Undertakings, or blaſt and diſappoint our moſt reſolved Deſigns and Intentions: Prayer is a Duty which keeps the trade of Religion a going, and 'tis our happineſs that God puts it into our hearts to Pray; which is no other than a religious Speech, directed to God after a due ſort, concerning things appertaining to his glory and our good; and it is the Key of Heaven, and Conduit of Mercy, a Perfume and ſweet Savour in Gods Noſtrils, and the Meſſenger of the Soul to the Throne of Grace.

Damaſcen tells, that in Prayer the Will is filled with deſire, and the deſires flame and blaze upwards to God; and though Prayer is an act of the Will, yet it hath its conception in the Heart, and is ſerviceable to the Soul, like the animal Spirits to the Body. *De Orth. Fid. lib.*

It is, and hath been the Method and

and Usage of Gods Servants in all Ages, to Pray to God on all occa-
Gen. 13. 4. sions. Thus *Abraham* for *Ishmael*, and when he removed his Family to *Bethel* and *Beersheba*, he built an Altar, and *Called on the Name of the Lord:* And *David* after he had settled the Ark, returned to bless his House, that is, to Pray for his People: so good *Nehemiah*, *First I Prayed unto the Lord, and then I spake unto the King*: And 'tis the Apostles Exhortation, *In all things, by Prayer and Supplication, let your requests be made known unto God.*

2. His Prayer is strengthened by this Expression, *O Lord God of my Master Abraham:* 'Tis very Emphatical, and gives us to understand Gods great affections to his eminent Servants, and the seed of the Faithful: And this place more particularly refers to Gods promise
Gen. 19. 17. to *Abraham* concerning *Isaac*, and 'tis very probable this was a great Topick with *Eliezer*, *Isaac* being the Son of the Promise; and such forms of Invocation were very common in those times: in *Abraham*'s charge

charge to his Servant, he encoura- *Verse 7.*
ges him in his undertaking, by re-
counting Gods Promises to his
Seed.

And we find often times in Gods
appearance to his Servants, he is
pleased to express himself as re-
membring his Promises: when he
appeared to *Isaac*, *I am the God of* Gen. 26. 24
thy Father, fear not; and *Jacob* when
afraid of *Esau*, strengthened himself
by this Invocation, *O Lord God of* Gen. 32. 9.
my father Abraham, and God of my fa-
ther Isaac, the Lord which said unto me,
I will deal well with thee. So *Moses* fear-
ing the *Ægyptians* would not believe
him, but God to confirm his Faith
and the *Israelites*, was pleased to Exo. 4. 5.
work Miracles; *That they may believe*
(says God) *that the God of their Fa-*
thers, the God of Abraham, Isaac and
Jacob, hath appeared unto thee.

3. The Object and Design of his
Prayer, To have *Good speed this*
day: Good speed is an indefinite *Fac ut sit*
wish, and refers to several Objects; *mihi offert*
but here particularly signifies, suc- *quod peto.*
cess in choosing a good Wife for *Zenochius*
his Masters Son; and some render *in Locum.*
it,

it, That *he might obtain what he asked*; others, *That what he desired might be prosperous and successful*. Both which are Synominous; and 'tis very aptly and significantly rendred, *Good speed*; becaufe the choosing and enjoying a good Wife is so essential a part of a mans happiness: this prompted *Abraham* to that wonderful care in seeking out a good Wife for his Son; and nothing could be more satisfactory to *Isaac*, than the enjoyment of this blessing: *Jacobs* seven years seemed but a few dayes, for the Love he bare unto *Rachel*. And all Ages of the World have subscribed to this Doctrine.

Prosperum fac mihi occursum. Vatablus in Locum.

Verse 3.

4. That particular Kindness God would vouchsafe unto *Abraham*; *and shew Kindness unto my Master Abraham.* We are here to enquire what kindness the accomplishment hereof would be unto *Abraham*. And nothing can please better, and be more acceptable to a Father, than to see his Son happy in a good Wife: A noter on the place well expresseth himself.

Fac misericordiam significat non alio jure fretum hoc audire, nisi qua Deus gratiam suam Abramo pollicitus fuerat.

And

And a Father that hath taken so much care and pains in the education and bringing up of his Son, who is so dear to him; and to whom he hath given so good an Example, when his Son is well married, and his Father sees him prosecuting those admirable Instructions he received from him; and with the help of a good Wife, how does he esteem himself happy in his Sons happiness; whose Wisdom and conduct may render even his Posterity happy! To which the Wise man alludes, *The Father* Pro. 24. 23. *of the Righteous shall greatly rejoice, and he that begetteth a wise Child, shall have joy of him.*

Having spoken something by way of Explication, we pass on to the Observations, and each concluded with a short Inference.

Prayer is a great and Indispensable Duty. Observ. 1.

A Tribute we owe in recognition of the Divine Soveraignty; 'tis the Just Prerogative God may expect

pect from his Creatures: The other parts and pieces of the Creation pursue the design of their beings; Psal. 19. 1. the Sacred Poet tells us, *The Heavens declare Gods Glory*, the Sun rules the Day, and the Moon the Night; the Elements observe their appointed Stations, the Earth is Lowermost, the Sea keeps his bounds, the Air, *Æthur*, and *Superæthur* observe their Sphærical apartments; the Earth is our Habitation, the Beast of the Field our Food, Vegetables afford both Medicine and Nourishment, and all things admirably useful, and adapted for the service of man. Psal. 19. 3, 4. *There is no speech nor language, where their Voice is not heard: Their line is gone throughout all the Earth, and their words to the end of the World.* And are wonderful *Indicium's* of Gods Glory and goodness in their serving man; and shall he only degenerate and prove Anomalous and Sceptical? shall the best piece of the Creation prove the worst, and unserviceable? The noblest beings shew most Beauty in their operations,

tions, and ſhall man that was created to admire the Wiſdom and goodneſs of his Maker, be ſilent, and do leſs than the dumb pieces of the Creation? God forbid.

The all-wiſe God hath communicated the ſenſible and eminent influences of his mercy, goodneſs, and bounty, to the rational Nature of man; that ſo Body and Soul jointly engaged, might produce an harmony of Praiſe and Thankſgiving to the great Creator of the World: wherefore did God give him his Tongue, the Organ of Speech, but to pray unto his Maker; and with *David*, *O Lord open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe?* God gave him his hands to lift them up in prayer to him, and with *David*, that his Prayer might come *before him as Incenſe, and the lifting up his hands as the Evening Sacrifice.*

Tendens ad ſydera palmas.

So alſo the Inorganical parts are

to be chiefly imployed in our prayers to God, the Understanding, Will and Affections, without which prayer is insignificant; 'tis only the spiritual and fervent prayer that availeth, which is called *wrastling*, and *pouring* out of the *Soul* to *God*; and 'tis that which is our indispensible Duty; all the faculties of the Soul must be engaged herein, to supplicate and adore the great God, and intentionally with *David*; exciting all within us to pray unto that God who gave us our Being, and to Praise him for all our Mercies and Benefits: for 'tis the lively affections of the Soul in a Duty that gives it a Name, and makes it successful: so *Eliezer* here pray'd unto God for his Masters Son. And prayer is our Duty, to shew our dependance on God; *In him we live, move, and have our Being*; our daily exigencies invite us to it.

Elevatio mentis ad Deum.

Gen. 32. 24.

Oratio efficax. Beza.

Affectus operi nomen imposuit. St. Ambros.

Inf. Let us therefore pray daily, for

Pray-

prayer is as useful to us, as our daily bread; and we are encouraged hereto, for he filleth the hungry with good things; and exhorted to pray without ceasing: In all things let your Requests and Supplications be made known to God.

That some forms of Invocation and phraseologies, are very prevalent. Observ. 2.

So *Eliezer* here, *O Lord God of my Master Abraham*; and this expression is used to strengthen *Eliezers* Faith. And we may learn from hence; That upon particular wants and occasions, we ought to use such Phraseologies, which are *analogous* to Gods Promises, or referr to our wants: Thus *Joshua*, after *Israel* had sinn'd: *O Lord, what shall I say, when Israel turneth their backs before their Enemies?* Josh. 7.8,9 That was when they were pursued by the men of *Ai*; which implies his earnest Expostulation with God to preserve his own People, and concludes with this prevailing

argument; *And what wilt thou do unto thy great Name?* The Prophet *Hoſea* exhorts the *Iſraelites* to renounce in theſe Expreſſions their former Sins. *Take with you words, and turn to the Lord, and ſay unto him, Take away all Iniquity, and receive us graciouſly; ſo will we render the calves of our Lips. Aſſur ſhall not ſave us, we will not ride upon Horſes, neither will we ſay any more to the work of our hands, ye are our Gods, for with thee the Fatherleſs findeth Mercy.* So *Elijah* prayed unto God, *Haſt thou alſo brought evil upon the Widdow with whom I ſojourn, by ſlaying her Son?* Which is as if he remembred God, who commanded him to go to that Widdow for ſuccour, as we find in the beginning of that Chapter: And we read of *Aſa*, when he went to Battle, he uſed this pathetical way of expreſſing himſelf to God: *Help us, O Lord our God, for we reſt in thee, and in thy Name we go againſt this Multitude: O Lord, thou art our God, let not man prevail againſt thee:* and

Hoſ. 14. 2, 3.

1 Kings 17. 20.

2 Chron. 14. 14.

ſo

so *Jehoshaphat*, when the Army of the *Heathens* were coming against him, he prayed unto God. *O Lord God of our Fathers, art thou not God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art thou not our God, who didst drive out the inhabitants of this Land before thy People Israel, and gavest it to the seed of Abraham thy Friend for ever?* 2 Chron. 20. 6,7.

Secondly, In our Thanskgiving and Exultation, we should admire and paraphrase on Gods power, suitable to the Nature of our deliverance: such was the Song of *Moses*, after the Children of *Israels* deliverance at the *Red Sea*, a paraphrastical Triumph repeating the manner of their deliverance and *Pharaohs* overthrow; what pious Airs and Encomiums was chanted out by the thankful *Israelites*! And what was *Deborahs* Song, but the flaming Raptures of a rejoicing

Heart? And the twenty second of *Samuel*, is a continued thanksgiving of *David* to God for his mercies; and the 105, and 106. *Psalms*, are a History of the deliverance of Gods People, and *Davids* thankfulness for Gods Mercies.

Inf. Let us therefore remember the advice of the Apostle, *In every thing give thanks, for this is the Will of God in Jesus Christ concerning you.* And as we expect any blessings, we must pray for them; so also to improve what we have with thankfulness is the only way to have more.

1 Thess. 5. 18.

Observ. 3. *That we ought to pray for each other.*

1. Here was good *Eliezer* praying for his Masters Son; and 'tis the Duty of Christians to assist each other with their Prayers. The Apostle bids us make Supplication for all Saints, and the Apostle prayed for those that had not seen his Face

Face in the Flesh; and how passionate was he for the prayers of of the People! and conjures them, *For Christ's sake, and the love of the Spirit, that they should strive with him in their Prayers to God for him.* Coloss. 4. 12. *Tertullian* calls it, An holy conspiracy to besiege Heaven: this Conjunction in Prayer edifies the whole Church, the Communion of Saints, and is of advantage to every member; nay, even the wicked have a sense, and need of the Prayers of good men: so *Pharaoh* told *Moses*, *Intreat the Lord your God to turn away this death only:* That is, pray unto God for me; and the prayers of Saints are very acceptable: God would not hear *Job's* Friends, but says God, *My Servant Job shall pray for you.* Rom. 15. 30. Job 42. 8.

2. This praying for one another does not terminate in personal Obligations, but comprehends praying for Christs Church and People; for the Propagation of his Gospel, that God would *give him*

the Heathen for his Inheritance, and the utmost part of the World for his Possession: and how pathetically did the Jews in Captivity expres their zeal for the welfare of *Jerusalem!*

Psal. 137. *By the Rivers of Babilon, there we sat down, yea we wept when we remembred Zion*; and so to the end! and for Nations, it is St. *Pauls* exhorta-

1 Tim. 2. 1. tion, *That first of all, Supplications, Prayers, Intercessions and giving of thanks be made for all men: For Kings and all that are in Authority, that we may lead quiet and peaceable lives, in all godliness and honesty.* Nay further, we are commanded to

Mat. 5 44. pray for our Enemies, and Christ prayed for them that crucified

Luk. 23. 34 him, *Father forgive them*; and that

Acts 7. 60. *Protomartyr* St. *Stephen*, prayed for them that stoned him. And 'tis the noble and heroick design of a gracious Heart, to be serviceable to Church and State, by prayer, either to deprecate Judgments, or obtain Mercies.

1. To deprecate Judgements. How did *Abraham* intercede with

God

God for *Sodom!* and God was pleased to answer him, *That if ten righteous were in it, he would not destroy it for tens sake!* And how Gracious was God to *Jerusalem! And I sought for a man among them, that should make up the Hedge, and stand in the gap before me, for the Land, that I should not destroy it, but I found none:* It implies Gods great respect for the righteous; which *Solomon* styles *fundamentum seculi*, an everlasting Foundation: publick Spirited Persons are like Pillars, to bear up Gods Wrath from the place they live in. Gen. 9. 32. Ezek 22. 30.

2. To obtain Mercies; so *Elijah* prayed for Rain in the days of *Ahab*, and obtained it, after three years Intermission; and so *Moses* that great Master in *Israel*, after God had reveal'd his will to him, he cryed unto God for the Children of *Israel*, and could bid them *Stand still and see the Salvation of God*; and we all know what a glorious Victory followed.

Inf. Let us therefore upon the whole, Pray for each other, Gods Church and People, that by the fervency and continuance of our Prayers, we may either ſtand in the gap with *Abraham*, or prevail with *Jacob*; at leaſt be found among the righteous, that when Gods Judgments are in the earth, God may ſay unto us as he did to *Noah*,

Gen. 7. 1. *Come thou and all thine houſe into the Ark, for thee have I ſeen righteous before me in this generation.*

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How great Priviledge is it to be admitted into the Preſence of ſome great Monarch! but how much greater Prerogative hath the devout Chriſtian, that by fervent Prayers, and ardent effuſion of his Tears and Wiſhes, may freely conferr with the King of Kings! this penetrates the Clouds and Sphears, and mounts us to the boſome of

the great Benefactor; and a Charm that if rightly performed, prevails on Omnipotency; this Dove sent to Heaven, often brings an Olive-leaf in his Mouth: This fervent Prayer (sayes St. *Austin*) as it pierceth Heaven, so it will not return without effect. And not only our Duty, but our daily wants put us upon this undertaking; we are helpless Creatures of our selves, and Prayer is our only refuge; there is an admirable Oeconomy in the Divine Wisdome, to bring man to his Duty and Happiness; God tells us, That *for this he will be enquired of by the House of Israel, to do this for them*: And 'tis but highly rational to confess our dependance upon him that gave us being. The Kingly Prophet elegantly describes Gods goodness to those that call upon him in 145th *Psalm*, from the begining to the the end: And certainly 'tis no Mercy that is not worth seeking to God for; but when sought and obtained, it makes the blessing the more

Oratio pura cœlos penetrans vacua non redibit. St. Austin.

Ezek. 36. 37.

more acceptable, and obliges us to improve it, with the greater thankfulness and sobriety: we can never lose any thing by prayer, for we are never out of Gods reach to relieve us; if God please to answer us, the Blessing is the more safe and sweet, and if denyed we are the more humble, and patient, and content that God should be Master of his own bounty.

We have the Practice of Gods People recommended to our Imitation, and the admirable effects of their Prayers recorded for our encouragement: here good *Eliezer* prayes unto God for *good speed*; he would not venture on it without Petitioning the Lord God of his Master *Abraham*, and the good success he met with, was the effect of Prayers. *Abraham* tells him God would send his Angel before him, and prosper his way; which implies the strength of *Abrahams* Faith; and his Servant, after he had

had prayed, in the very next *verses* gives us a kind of Prophetick hint of what would come to pass, and resigns himself up to the conduct of Providence; *Behold I stand here by the Well of Water*; and so on: *Junius* observeth, he did not tempt God, because God prompted him hereto; for such manuductory passages of Providence are but Preliminary to success, and antecede the effects of our Prayers: And St. *Chrysostome* well observes, The sign, sayes he, which *Eliezer* pitcht upon was very agreeable; for those things, as affability and courtesie, are the indications of a good Wife, and such as would please *Isaac* and *Abraham* also.

V. 13, 14.

Non tentat Deum cujus instinctu ad hoc motus fuerat. Junius in loc.

Signum quod statuit congruum fuisse, erat, enim signa bonæ uxoris & indolis affabilis, hospitalis & strenuæ qualem naverat placiturum & Isaaco & Abrahamo. St. Chrys. in loc.

David alludes to such antecedent Providences: sayes God, *I will instruct thee, and teach thee in the way which thou shalt go, and I will guide thee with mine Eye*; and such gracious dealings of God with his People are our great encouragement, and the effects of Prayer's mira-

James 5. 17. miraculous; as if *Elijah* could shut and open Heaven at his pleasure. *Jacobs* Prayer turned away the Indignation and Wrath of *Esau*, and his four hundred men: after *Moses* had cried to the Lord for the Children of *Israel*, the *Egyptians* were drowned in the *Red-Sea*.

1 Sam. 17. 37. And after *David* had prayed unto his God, *That delivered him out of the paw of the Lyon and the bear, he also delivered him out of the hands of the Philistine*: And when *Elijah* prayes unto God, *That the meal shall not waste, nor the cruise of Oyl fail, till the day that God send Rain on Earth*: And when *Hezekiah* prayed against *Sennacherib* for reproaching the living God, the Lord was pleased to answer

2 King 19. him, that he should not shoot one Arrow, nor come before the City with Shields or Bucklers, but return as he came; and God smote a hundred fourscore and five thousand *Assyrians*, and even *Sennacherib* himself slain by his two Sons: And let but those three Servants of

that

that God whom they trusted would deliver them, but pray to him in the fiery Furnace; though the very heat slay even those that put them in, yet a hair of their heads shall not be singed, nor shall *their Coats be changed*, neither *the smell of Fire pass on them.*: Nay, even the Son of God shall bear them Company and preserve them. And when *Daniel* is in the Den of Lyons, God answers his Prayers, and sends his Angel and shuts the Lyons mouths, that they could not hurt him. In fine, by Prayer the Moon hath stood still, the Sun gone backward, the Ravens have brought Food, the Heavens rained Manna, the Rocks afforded Water, the Fire hath given over Burning, the Lyons have stopt their Months, and all Creatures shall muster up themselves to defend the Body of Christ; whereupon sayes St. *Austin*, The Saints have all the World at their service: And gives us the Reason, *Domine quis tenet te?* Lord, sayes he, who can hold thee? who can

Dan. 2.

Fidelibus totus mundus divitiarum est. St. Austin de Civ. Dei.

can fetter and restrain Omnipotency?

Nay, even *Heathens* and *Turks* have alwaies had a great veneration for Prayer, which is a reproach to Christians, to be out-done by them. *Numa Pompilius* thought it sufficient for his safety, he could answer, *But I am about the Service of my Gods:* And 'twas the Heathen Custom, not to venture upon business of moment without the Invocation of their Gods: And the advice of *Xenophon* was Divine, That in Prosperity they should worship their Gods, that when they had a more particular need of their assistance they might with greater confidence approach them at their Altars, commending the success to the Power and Providence of those Deities they served. *Publius Scipio* used alwayes to go to the *Capitol* before he went to the Senate, and so begin the service of the Commonwealth with prayer, as *Suetonius* tells us he

At ego rem Divinam facio.

† *Benè ac sapienter Majores instituerunt ut rerum agendarum ita dicendi initium à precationibus caperet.* Sueto. in vit. Cæs.

It

It was the Wisdom of those Governments to commence all their business with the service of their Gods.

Let us Christians therefore, that have the Son of God to intercede for us (he is the Angel standing before the Throne with the Golden Censer in his hand, filled with the Odours of his Merits, to offer up with our prayers) be encouraged to come to the Throne of Grace, to find Mercy and Grace to help in time of need: *For he is able to save to the uttermost all that come unto God by him.* Let us come to God in all Conditions. In our Adversity, God tells us, *No good thing will he withhold from them that diligently seek him:* Prayer lifts us in the service of the Almighty, and inrolls us under the Divine Standard, and from whence we may expect the favourable Protections of Providence.

Isa. Rev. 8. 3.

Ipse solus est cujus gratia Deum habemus propitium. Calvin.

And in our Prosperity, less we be

be full and deny God, let us remember the Corrective the *Roman* Emperours met with in the midst of their Triumph and Glory; Look behind thee, and consider thou also art mortal, and subject to misery; for we know not to what extremities we may be exposed. Let us therefore pray with *David*, *O Lord be not far from me, O God make haste for my help:* And if we expect good success in our Prayers, let us be alwayes deeply affected with those things we pray for. It is said, *The King came in to see the Guests*; so in Prayer, the King of Glory looks into the frame and disposition of our Hearts; let us therefore use Prayer aright, that it prime our Souls, and preserve us in the Oyl of Grace from Wind and Weather.

Respice post te & hominem memento te. Suetonius.

Psal. 71. 12.

St. Matth. 22. 11.

Observ. 5. *Gods blessing and providing for Children, is a great blessing to Parents.*

1. *Jacob* tells us, Children are the Gift

Gift of God; when he met his Brother he told him, *These are the Children God hath graciously given me*; and his great care and affection to his Children, is a great Pattern to Parents: Now Children being the same Flesh, and pieces of their Parents, their Affection to them must needs be very great, and be highly solicitous to promote their welfare; as our Saviours Parents at *Jerusalem*, did present him before the Lord for his Blessing: And we cannot give it you *in terminis*, for Speech is lame, and words cannot reach the sence of the thing signified; but most certainly when God is pleased to answer the Prayers of Parents, and bless and provide for their Children, it is a very great kindness and Mercy to Parents: We will give you *Davids* sence of this matter; when Gods Promise was made known to *David*: *And when thy dayes shall be fulfill'd, and thou shalt sleep with thy Fathers, I will set up thy seed after thee, which shall* pro-

Gen. 32. 5.

2 Sam. 2. 12.

proceed out of thy Bowels, and I will eſtabliſh his Kingdom: And we have *Davids* acknowledgment in the following verſes, *Who am I, O Lord God, and what is my Houſe, that thou haſt brought me hitherto! and this was yet a ſmall thing in thy ſight, O Lord God, for thou haſt ſpoken alſo of thy Servants Houſe, for a great while to come, and is this the manner of man, O Lord God!* Nay in the 20. *verſe*, he wants words to expreſs his thankfulneſs; *And what can David ſay more unto thee? for thou, Lord God, knoweſt thy Servant:* And when God had placed *Solomon* upon the Throne, he breaks out into this *Elogium*, *Bleſſed be the Lord God of Iſrael, which hath given me one to ſit upon the Throne this day, mine eyes even ſeeing it.* Thus the admirable care *Abraham* took for *Iſaac*, and his great charge to *Eliezer*, is an aſſured Indication of his great Love and Affection; and that it would pleaſe God to anſwer *Eliezers* requeſt, he uſeth this Expreſſion; *And ſhew*

V. 18, 19.

1 Kings 1. 48.

kindneſs

kindneſs unto my Maſter Abraham: And how did the Heart of old Jacob revive, when he heard of Joſephs being alive! how did he contemplate and adore the myſteries of Providence, That God had ſo miraculouſly preſerved and provided for him; and made him Governour over all the Land of Egypt! and when he met him, how was he overwhelmed with Joy! *Now let me die*, ſayes he, *ſince I have ſeen thy Face, and thou art yet alive.* Gen. 45. 30.

2. As 'tis a great mercy to Parents to ſee their Children bleſt and provided for, ſo on the contrary, undutiful Children are a great trouble and grief to their Parents. *Solomon* tells us, *The Father of a Fool hath no Joy*; that is, hath a great deal of Trouble and Affliction: the words are a *Meioſis*, there is more intended than expreſs'd. How bitterly did *David* mourn, when *Tamar* was raviſhed, *Amnon* kill'd, and *Abſalom* caught by

by the Hair of his Head and slain? And we meet with *Augustus*, that had foolish and wicked Children, wishing that either he had lived single, or dyed Childless. 'Tis sad indeed to bring forth Children to the Murtherer, the Devil: and how miserably does the Mother in *Plutarch* warble out her mournful ditty; *Quo pueri estis profecti!* Poor Souls, what's become of you!

Utinam ut cælibs vixissem, aut orbus perissem.

Inf. Let Parents therefore carefully instruct their Children, and be thankful for the Blessings God bestowes on them; and let Children be dutiful to their Parents, and let both observe *Davids* experience he found of both: *I have not seen the Righteous forsaken, nor his Seed begging Bread.*

Psal. 37. 25

Observ. 6. and last. *How happy are the Saints, that upon all occasions, they may pray to God to sanctifie mercies!*

It is said of the Cherubims, that *there were hands under their wings*; to

o signifie, that where there is that ight of Knowledge, there should e hands to put that light into ractice: And our Saviour tells us, *If ye know these things, happy are ye if ye do them*; so that Happiness pronounced of practice, and not peculation; and here consists the ints Happiness, that they improve their knowledge by prayer nd walking with God: And by his the Wise man tells us, they *ain favour of the Lord*; that is, s *Mercer* glosseth, They have as it ere what they please of God, nd are sure of Gods favour and rotection in all cases, and the romises of God on their side. *sk, and it shall be given you, seek nd ye shall find, knock and it shall e opened unto you*; and nothing can estrain Omnipotency but Unbeief.

Joh. 13.3.

Id vult quod à Domino impetrat. Mercer in locum.

Matth. 7.7.

Now, 'tis as true in Divinity as n Philosophy, That Knowledge nd Power is to no effect, unless be produced into Act; for the end

Frustra est potentia quæ nunquam producitur in actum. Arist. *Eth.*

end of Knowledge is Action; as in Arts and Sciences: And shall their Votaries improve themselves by all the advantages and benefits of Action; nay, an Heathen affirm, That felicity consisteth not in the *Theory*, but in the practice of moral Virtues; and tell the world, that the naked knowledge without the practice of Virtue, is like those that ask advice of the Physician about bodily distempers, but will not suffer any remedy to be administred? And shall the Servants of God be satisfied with the *Ideas* of Truth floating in their Brains, without an influence on the Heart and Life? No, the devout Christian labours with as much more earnestness, as his End and Reward is above others; he does not satisfie himself with Speculation or Ceremony, bare observance will not please him; he is altogether for reality and performance, and has a deeper insight into Divine mysteries than other men: he well knowes, that 'tis not those that know

know only, but those that do the will of God, who shall enter into the Kingdom of his Father, as Christ tells us. James 1. 21.

Most admirable is the advice of *Eliphaz* to *Job*: A wise man labours to know the goodness of every thing; and here lyes the happiness of the Saints above other People, even in Creature-enjoyments, that by Prayer both Mercies and Afflictions are sanctified to them; others in their enjoyments suck in the Sting as well as the Honey, 'tis the good Christian only that feeds on clean and pure Pleasure: others are misled into corrupt apprehensions and presumptions of things, the Saints only preserve their Intellectuals untainted; others in the midst of their abundance prostitute their Affections, due only to God, to a corruptible Creature; the Saints only improve their comforts and enjoyments to Gods glory, as they are the emanations of Job 5. *ult.*

his bounty, and make the Creatures serviceable to illustrate and set forward the accumulated glory of their Creator: others take up their rest, and place their *Summum Bonum* in the enjoyments of this world, and esteem it their only Joy when their Oyl and Wine increaseth: there is such Corruption in their Nature, and Sophistry in the Creature, that from the greatness of their wealth, they conclude they have much laid up for many years, they may take their ease, eat, drink and be merry; and the Psalmist tells us, *Their inward thought is, that their Houses shall endure for ever, and their dwelling places to all generations*; and even Deifie themselves in the reflection of their own grandeur. Alas! they are asleep in their Tent of Epicurism and Sensuality, and little think that a day of visitation and recompense for sin is at hand; and on a suddain mortality overtakes them, as *David* tells us, *Like sheep they*

Luk. 12. 19.

Psal 49. 11.

Psal 49. 14.

they are laid in the grave, death ſhall feed on them, and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave from their dwelling. Then is their miſtaken happineſs come to a final period, and their miſery commenced ETERNAL; then their Cuts and Complements will appear nothing elſe but affected Vanities, their Pride and Luxury, their Swaggering and their Swearing, their Formula's of Complaiſance and Courtſhip ſhall then be pronounced but glittering Abominations: Then Apoſtles and Saints ſhall ſhine in Glory, when the perſecuting *Nero*'s of the World ſhall be thrown to Hell: And at laſt be forced to confeſs, *We Fools counted their Life madneſs, and their end to have been without Honour: How are they now reckoned amongſt the Saints, and have their Portion with the Almighty!*

But the Devout Christian hath *Oculus in metam*, his eye on the Mark, and steers all his actions by the Compass of Gods Word; he uses the Creatures with a critical fruition, and as helps only, not *Remora*'s in his passage to the New *Jerusalem*; and by Prayer endeavours to reduce the Creature to it's primitive goodness, that so the Curse being subducted, he may enjoy them with a blessing; as the Apostle tells us, *Every Creature of God is good, being sanctified by the Word of God and prayer*: By which the Creature is sanctified these three wayes.

1. In obtaining Mercies: We ought to seek to God, as *Eliezer* did; and so the Apostle exhorts us: *In all things with Prayer and Supplication, let your requests be made known to God*: And we have the example of Christ and his Apostles; and God expects that we should acknowledge his Dominion and Power over second Agents.

2. Pray-

2. Prayer ſanctifies the Enjoyment and uſe of them. *Solomon* tells us, *To rejice in our labour is the Gift of God:* pleaſure is in it ſelf lawful, but corrupt Nature is apt to make us Love pleaſure more than God, therefore we ought to pray againſt its prevalency. And our Tables too often are turned into a Snare; we muſt prav therefore to uſe the Creature with that temperance and ſobriety, as may raiſe us nearer to God in contemplation of the Divine Providence, and care over us, and as Evidences of Gods Love towards us, without which worldly abundance may prove but a deceitful argument of Gods favour; and ſometimes Afflictions have prov'd the diſſembled favours of Affection.

3. Prayer ſanctifies the Creature, in the Remembrance and Recognition of Gods Mercies in them, and with Thankfulneſs to improve thoſe

Dispensations of Grace and Favour:
Psal. 23. 5, 6. Thus did the Holy Psalmist. *Thou prepares a Table for me in the presence of mine Enemies, thou anointest my Head with Oyl, my cup runneth over: Surely goodness and mercy shall follow me all the daies of my Life, and I will dwell in the house of the Lord for ever.*

BRITISH 23 JY 73 MUSEUM

FINIS.

Books lately printed for John Salusbury *at the* Atlas *in* Cornhill *near the* Royal Exchange.

Economica Sacra: Or, a Paræ-netical Diſcourſe of Marriage; together with ſome particular Remarks on the Marriage of *Iſaac* and *Rebecka*.

Iter ad Aſtra: Or, The Portrayture of a Suffering Chriſtian; with an Introduction of Mans Creation. By the ſame Author.

Of Contentment, Patience and Reſignation to the Will of God: In ſeveral Sermons. By *Iſaac Barrow*, D. D. Never before Printed.

Unum Neceſſarium: Or, Chriſt's Juſtification of *Mary*'s Choice, and of his Servants wrongfully Accuſed: Containing a Reſolution of many weighty Caſes of Conſcience. *Viz.* Indifferent Things, Obedience to the Higher Powers, *&c.* With ſome Reflections on Popery, and a brief Account of the many Cruelties committed by the Papiſts. By *Richard Baxter*.

A

A Second Volume of Discourses: By *Hezekiah Burton*, D. D. late Rector of *Barns* near *London*, and Prebendary of *Norwich*.

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The Laws and Acts of Parliament made by King *James* I. and his Royal Successors, Kings of *Scotland*. In *Folio*.

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the Heathen for his Inheritance, and the utmoſt part of the World for his Poſſeſſion: and how pathetically did the Jews in Captivity expreſs their zeal for the welfare of *Jeruſalem!*

Pſal. 137. *By the Rivers of Babilon, there we ſat down, yea we wept when we remembred Zion*; and ſo to the end! and for Nations, it is St. *Pauls* exhorta-

1 Tim. 2. 1. tion, *That firſt of all, Supplications, Prayers, Interceſſions and giving of thanks be made for all men: For Kings and all that are in Authority, that we may lead quiet and peaceable lives, in all godlineſs and honeſty.* Nay further, we are commanded to

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God for *Sodom!* and God was pleaſed to anſwer him, *That if ten righteous were in it, he would not deſtroy it for tens ſake!* And how Gracious was God to *Jeruſalem! And I ſought for a man among them, that ſhould make up the Hedge, and ſtand in the gap before me, for the Land, that I ſhould not deſtroy it, but I found none:* It implies Gods great reſpect for the righteous; which *Solomon* ſtyles *fundamentum ſeculi*, an everlaſting Foundation: publick Spirited Perſons are like Pillars, to bear up Gods Wrath from the place they live in. Gen. 9. 32. Ezek 22. 30.

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Obſerv. 4. *Prayer is the only way to obtain Mercies, or divert Judgments.*

How great Priviledge is it to be admitted into the Preſence of ſome great Monarch! but how much greater Prerogative hath the devout Chriſtian, that by fervent Prayers, and ardent effuſion of his Tears and Wiſhes, may freely conferr with the King of Kings! this penetrates the Clouds and Sphears, [illegible] us to the boſome of the

the great Benefactor; and a Charm that if rightly performed, prevails on Omnipotency; this Dove sent to Heaven, often brings an Olive-leaf in his Mouth: This fervent Prayer (sayes St. *Austin*) as it pierceth Heaven, so it will not return without effect. And not only our Duty, but our daily wants put us upon this undertaking; we are helpless Creatures of our selves, and Prayer is our only refuge; there is an admirable Oeconomy in the Divine Wisdome, to bring man to his Duty and Happiness; God tells us, That *for this he will be enquired of by the House of Israel, to do this for them*: And 'tis but highly rational to confess our dependance upon him that gave us being. The Kingly Prophet elegantly describes Gods goodness to those that call upon him in 145th *Psalm*, from the begining to the the end: And certainly 'tis no Mercy that is not worth seeking to God for; but when sought and obtained, it makes the blessing the

Oratio pia cœlos penetrans vacuum non revertitur. St. Austin.

Ezek. 36. 37.

more

more acceptable, and obliges us to improve it, with the greater thankfulneſs and ſobriety: we can never loſe any thing by prayer, for we are never out of Gods reach to relieve us; if God pleaſe to anſwer us, the Bleſſing is the more ſafe and ſweet, and if denyed we are the more humble, and patient, and content that God ſhould be Maſter of his own bounty.

We have the Practice of Gods People recommended to our Imitation, and the admirable effects of their Prayers recorded for our encouragement: here good *Eliezer* prayes unto God for *good ſpeed*; he would not venture on it without Petitioning the Lord God of his Maſter *Abraham*, and the good ſucceſs he met with, was the effect of Prayers. *Abraham* tells him God would ſend his Angel before him, and proſper his way; which implies the ſtrength of *Abrahams* Faith; and his Servant, after he had

had prayed, in the very next *verſes* gives us a kind of Prophetick hint of what would come to paſs, and reſigns himſelf up to the conduct of Providence; *Behold I ſtand here by the Well of Water*; and ſo on: *Junius* obſerveth, he did not tempt God, becauſe God prompted him hereto; for ſuch manuductory paſſages of Providence are but Preliminary to ſucceſs, and antecede the effects of our Prayers: And St. *Chryſoſtome* well obſerves, The ſign, ſayes he, which *Eliezer* pitcht upon was very agreeable; for thoſe things, as affability and courteſie, are the indications of a good Wife, and ſuch as would pleaſe *Iſaac* and *Abraham* alſo.

V. 13,14.

Non tentat Deum cujus inſtinctu ad hoc motus fuerat. Junius in loc.

Signum quod ſtatuit congruum fuiſſe erat, enim ſigna bonæ uxoris & indolis affabilis, hoſpitalis & ſtrenuæ qualem noverat plecturum & Iſaaco & Abrahamo. St. Chryſ. in loc.

David alludes to ſuch antecedent providences: ſayes God, *I will inſtruct thee, and teach thee in the way which thou ſhalt go, and I will guide thee with mine Eye*; and ſuch gracious dealings of God with his people are our great encouragement, and the effects of Prayer's mira-

James 5. 17. miraculous; as if *Elijah* could ſhut and open Heaven at his pleaſure. *Jacobs* Prayer turned away the Indignation and Wrath of *Eſau*, and his four hundred men: after *Moſes* had cried to the Lord for the Children of *Iſrael*, the *Egyptians* were drowned in the *Red-Sea*.

And after *David* had prayed unto his God, *That delivered him out of the* 1 Sam. 17. 37. *paw of the Lyon and the bear, he alſo delivered him out of the hands of the Philiſtine:* And when *Elijah* prayed unto God, *That the meal ſhall not waſte nor the cruiſe of Oyl fail, till the day that God ſend Rain on Earth:* And when *Hezekiah* prayed againſt *Sennacherib* for reproaching the living God, the Lord was pleaſed to anſwer 2 King 19. him, that he ſhould not ſhoot one Arrow, nor come before the City with Shields or Bucklers, but return as he came; and God ſmote a hundred fourſcore and five thouſand *Aſſyrians*, and even *Sennacherib* himſelf ſlain by his two Sons: And let but thoſe three Servants of

that God whom they truſted would deliver them, but pray to him in the fiery Furnace; though the very heat ſlay even thoſe that put them in, yet a hair of their heads ſhall not be ſinged, nor ſhall *their Coats be changed*, neither *the ſmell of Fire paſs on them.*: Nay, even the Son of God ſhall bear them Company and preſerve them. And when *Daniel* is in the Den of Lyons, God anſwers his Prayers, and ſends his Angel and ſhuts the Lyons mouths, that they could not hurt him. In fine, by Prayer the Moon hath ſtood ſtill, the Sun gone backward, the Ravens have brought Food, the Heavens rained Manna, the Rocks afforded Water, the Fire hath given over Burning, the Lyons have ſtopt their Mouths, and all Creatures ſhall muſter up themſelves to defend the Body of Chriſt; whereupon ſayes St. *Auſtin*, The Saints have all the World at their ſervice: And gives us the Reaſon, *Domine quis tenet te?* Lord, ſayes he, who can hold thee? who

Dan. 2.

Fidelibus totus mundus divitiarum eſt. St. Auſtin de Civ. Dei.

can

can fetter and reſtrain Omnipotency?

Nay, even *Heathens* and *Turks* have alwaies had a great veneration for Prayer, which is a reproach to Chriſtians, to be out-done by them. *Numa Pompilius* thought it ſufficient for his ſafety, he could anſwer, *But I am about the Service of my Gods:* And 'twas the Heathen Cuſtom, not to venture upon buſineſs of moment without the Invocation of their Gods: And the advice of *Xenophon* was Divine, That in Proſperity they ſhould worſhip their Gods, that when they had a more particular need of their aſſiſtance they might with greater confidence approach them at their Altars, commending the ſucceſs to the Power and Providence of thoſe Deities they ſerved. *Publius Scipio* uſed alwayes to go to the *Capitol* before he went to the Senate, and ſo begin the ſervice of the Commonwealth with prayer, as *Suetonius* tells us †:

At ego rem Divinam facio.

† *Benè ac ſapienter Majores inſtituerunt ut rerum agendarum ita dicendi initium à precationibus caperet.* Sueto. in vit. Cæſ.

It

It was the Wiſdom of thoſe Governments to commence all their buſineſs with the ſervice of their Gods.

Let us Chriſtians therefore, that have the Son of God to intercede for us (he is the Angel ſtanding before the Throne with the Golden Cenſer in his hand, filled with the Odours of his Merits, to offer up with our prayers) be encouraged to come to the Throne of Grace, to find Mercy and Grace to help in time of need: *For he is able to ſave to the uttermoſt all that come unto God by him.* Let us come to God in all Conditions. In our Adverſity, God tells us, *No good thing will he withhold from them that diligently ſeek him:* Prayer liſts us in the ſervice of the Almighty, and inrolls us under the Divine Standard, and from whence we may expect the favourable Protections of Providence.

Inſ.

Rev. 8. 3.

Ipſe ſolus eſt cujus gratia Deum habemus propitium. Calvin.

And in our Proſperity, leſt we be

be full and deny God, let us remember the Corrective the *Roman* Emperours met with in the midst of their Triumph and Glory; Look behind thee, and consider thou also art mortal, and subject to misery; for we know not to what extremities we may be exposed. Let us therefore pray with *David*, *O Lord be not far from me, O God make haste for my help:* And if we expect good success in our Prayers, let us be alwayes deeply affected with those things we pray for. It is said, *The King came in to see the Guests*; so in Prayer, the King of Glory looks into the frame and disposition of our Hearts; let us therefore use Prayer aright, that it prime our Souls, and preserve us in the Oyl of Grace from Wind and Weather.

Respice post te & hominem memento te. Suetonius.

Psal. 71. 12.

St. Matth. 22. 11.

Observ. 5. *Gods blessing and providing for Children, is a great blessing to Parents.*

1. *Jacob* tells us, Children are the Gift

Gift of God; when he met his Brother he told him, *These are the Children God hath graciously given me*; and his great care and affection to his Children, is a great Pattern to Parents: Now Children being the same Flesh, and pieces of their Parents, their Affection to them must needs be very great, and be highly solicitous to promote their welfare; as our Saviours Parents at *Jerusalem*, did present him before the Lord for his Blessing: And we cannot give it you *in terminis*, for Speech is lame, and words cannot reach the sence of the thing signified; but most certainly when God is pleased to answer the Prayers of Parents, and bless and provide for their Children, it is a very great kindness and Mercy to Parents: We will give you *Davids* sence of this matter; when Gods Promise was made known to *David*: *And when thy dayes shall be fulfill'd, and thou shalt sleep with thy Fathers, I will set up thy seed after thee, which shall*

Gen. 32. 5.

2 Sam. 2. 12.

pro-

proceed out of thy Bowels, and will eſtabliſh his Kingdom: And we have *Davids* acknowledgment in the following verſes, *Who am I, O Lord God, and what is my Houſe, that thou haſt brought me hitherto! and this was yet a ſmall thing in thy ſight, O Lord God, for thou haſt ſpoken alſo of thy Servants Houſe, for a great while to come, and is this the manner of man, O Lord God!* Nay in the 20. *verſe*, he wants words to expreſs his thankfulneſs; *And what can David ſay more unto thee? for thou, Lord God, knoweſt thy Servant:* And when God had placed *Solomon* upon the Throne, he breaks out into this *Elogium*, *Bleſſed be the Lord God of Iſrael, which hath given me one to ſit upon the Throne this day, mine eyes even ſeeing it.* Thus the admirable care *Abraham* took for *Iſaac*, and his great charge to *Eliezer*, is an aſſured Indication of his great Love and Affection; and that it would pleaſe God to anſwer *Eliezers* requeſt, he uſeth this Expreſſion; *And ſhew kindneſs*

V. 18, 19.

1 Kings 1. 48.

indneſs unto my Maſter Abraham: nd how did the Heart of old *acob* revive, when he heard of *oſephs* being alive! how did he ontemplate and adore the myſte-ies of Providence, That God had o miraculouſly preſerved and pro-ided for him; and made him Go-ernour over all the Land of *E-pt*! and when he met him, how as he overwhelmed with Joy! *ow let me die*, ſayes he, *ſince I ve ſeen thy Face, and thou art yet ive.* Gen. 46. 30.

2. As 'tis a great mercy to Pa-nts to ſee their Children bleſt d provided for, ſo on the con-ary, undutiful Children are a eat trouble and grief to their rents. *Solomon* tells us, *The Fa-r of a Fool hath no Joy*; that is, th a great deal of Trouble and fliction: the words are a *Meioſis*, ere is more intended than ex-eſs'd. How bitterly did *David* urn, when *Tamar* was raviſhed, *mnon* kill'd, and *Abſalom* caught by

by the Hair of his Head and ſlain! And we meet with *Auguſtus*, that had fooliſh and wicked Children, wiſhing that either he had lived ſingle, or dyed Childleſs. 'Tis ſad indeed to bring forth Children to the Murtherer, the Devil: and how miſerably does the Mother in *Plutarch* warble out her mournful ditty; *Quo pueri eſtis profecti!* Poor Souls, what's become of you!

Utinam ut cælebs vixiſſem, aut orbus periiſſem.

Inſt. Let Parents therefore carefully inſtruct their Children, and be thankful for the Bleſſings God beſtowes on them; and let Children be dutiful to their Parents, and let both obſerve *Davids* experience he found of both: *I have not ſeen the Righteous forſaken, nor his Seed begging Bread.*

Pſal. 37. 25

Obſerv. 6. and laſt. *How happy are the Saints, that on all occaſions, they may pray God to ſanctifie mercies!*

It is ſaid of the Cherubims, that *there were hands under their wings*

to signifie, that where there is that light of Knowledge, there should be hands to put that light into practice: And our Saviour tells us, *If ye know these things, happy are ye if ye do them*; so that Happiness is pronounced of practice, and not speculation; and here consists the Saints Happiness, that they improve their knowledge by prayer and walking with God: And by this the Wise man tells us, they *obtain favour of the Lord*; that is, as *Mercer* glosseth, They have as it were what they please of God, and are sure of Gods favour and protection in all cases, and the promises of God on their side. *Ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you*; and nothing can restrain Omnipotency but Unbelief.

Joh. 13. 3.

Id vult quod à Domino impetrat. Mercer in locum.

Matth. 7. 7.

Now, 'tis as true in Divinity as in Philosophy, That Knowledge and Power is to no effect, unless it be produced into Act; for the end

Frustra est potentia quæ nunquam producitur in actum. Arist. Eth.

end of Knowledge is Action; as in Arts and Sciences: And shall their Votaries improve themselves by all the advantages and benefits of Action; nay, an Heathen affirm, That felicity consisteth not in the *Theory*, but in the practice of moral Virtues; and tell the world, that the naked knowledge without the practice of Virtue, is like those that ask advice of the Physician about bodily distempers, but will not suffer any remedy to be administred? And shall the Servants of God be satisfied with the *Ideas* of Truth floating in their Brains, without an influence on the Heart and Life? No, the devout Christian labours with as much more earnestness, as his End and Reward is above others; he does not satisfie himself with Speculation or Ceremony, bare observance will not please him; he is altogether for reality and performance, and has a deeper insight into Divine mysteries than other men: he well knowes, that 'tis not those that know

know only, but those that do the will of God, who shall enter into the Kingdom of his Father, as Christ tells us. James 1. 21.

Most admirable is the advice of *Eliphaz* to *Job*: A wise man labours to know the goodness of every thing; and here lyes the happiness of the Saints above other People, even in Creature-enjoyments, that by Prayer both Mercies and Afflictions are sanctified to them; others in their enjoyments suck in the Sting as well as the Honey, 'tis the good Christian only that feeds on clean and polite Pleasure: others are misled into corrupt apprehensions and presumptions of things, the Saints only preserve their Intellectuals uncainted; others in the midst of their abundance prostitute their Affections, due only to God, to a corruptible Creature; the Saints only improve their comforts and enjoyments to Gods glory, as they are the emanations of Job 5. ult.

his bounty, and make the Creatures ſerviceable to illuſtrate and ſet forward the accumulated glory of their Creator: others take up their reſt, and place their *Summum Bonum* in the enjoyments of this world, and eſteem it their only Joy when their Oyl and Wine increaſeth: there is ſuch Corruption in their Nature, and Sophiſtry in the Creature, that from the greatneſs of their wealth, they conclude they have much laid up for many years, they may take their eaſe, eat, drink and be merry; and the Pſalmiſt tells us, *Their inward thought is, that their Houſes ſhall endure for ever, and their dwelling places to all generations*; and even Deifie themſelves in the reflection of their own grandeur. Alas! they are aſleep in their Tent of Epicuriſm and Senſuality, and little think that a day of viſitation and recompenſe for ſin is at hand; and on a ſuddain mortality overtakes them, as *David* tells us, *Like ſheep they*

Luk. 12. 19.

Pſal 49. 11.

Pſal 49. 14.

they are laid in the grave, death ſhall feed on them, and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave from their dwelling. Then is their miſtaken happineſs come to a final period, and their miſery commenced ETERNAL; then their Cuts and Complements will appear nothing elſe but affected Vanities, their Pride and Luxury, their Swaggering and their Swearing, their Formula's of Complaiſance and Courtſhip ſhall then be pronounced but glittering Abominations: Then Apoſtles and Saints ſhall ſhine in Glory, when the perſecuting *Nero*'s of the World ſhall be thrown to Hell: And at laſt be forced to confeſs, *We Fools counted their Life madneſs, and their end to have been without Honour: How are they now reckoned amongſt the Saints, and have their Portion with the Almighty!*

But the Devout Christian hath *Oculus in meram*, his eye on the Mark, and steers all his actions by the Compass of Gods Word; he uses the Creatures with a critical fruition, and as helps only, not *Remora*'s in his passage to the New *Jerusalem*; and by Prayer endeavours to reduce the Creature to it's primitive goodness, that so the Curse being subducted, he may enjoy them with a blessing; as the Apostle tells us, *Every Creature of God is good, being sanctified by the Word of God and prayer*: by which the Creature is sanctified these three wayes.

1. In obtaining Mercies: We ought to seek to God, as *Eliezer* did; and so the Apostle exhorts us: *In all things with Prayer and Supplication, let your requests be made known to God*: And we have the example of Christ and his Apostles; and God expects that we should acknowledge his Dominion and Power over second Agents.

2. Pray-

2. Prayer ſanctifies the Enjoyment and uſe of them. *Solomon* tells us, *To rejoice in our labour is the Gift of God:* pleaſure is in it ſelf lawful, but corrupt Nature is apt to make us Love pleaſure more than God, therefore we ought to pray againſt its prevalency: And our Tables too often are turned into a Snare; we muſt pray therefore to uſe the Creature with that temperance and ſobriety, as may raiſe us nearer to God in contemplation of the Divine Providence, and care over us, and as Evidences of Gods Love towards us, without which worldly abundance may prove but a deceitful argument of Gods favour; and ſometimes Afflictions have proved the diſſembled favours of Affection.

3. Prayer ſanctifies the Creature, in the Remembrance and Recognition of Gods Mercies in them, and with Thankfulneſs to improve thoſe

Diſpenſations of Grace and Favour:

Pſal. 23. 5, 6. Thus did the Holy Pſalmiſt. *Thou prepareſt a Table for me in the preſence of mine Enemies, thou anointeſt my Head with Oyl, my cup runneth over: Surely goodneſs and mercy ſhall follow me all the daies of my Life, and I will dwell in the houſe of the Lord for ever.*

FINIS.

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